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Vol. III. No. 1

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

JANUARY, 1912

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SOCIAL DISEASES

VOL. III. JANUARY, 1912 NO. 1

A REGULAR MEETING OF THE AMERICAN SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST FORTY-THIRD STREET, THURSDAY, DECEMBER 14, 1911.

General subject for discussion:

THE STERILIZATION OF CRIMINALS AND DEFECTIVES.

Paper on

PRACTICAL EUGENICS, BASED UPON OBSERVATIONS OF SEVERAL HUNDRED CASES OF STERILIZATION OF CRIMINALS.—Dr. John N. Hurty, Secretary Indiana State Board of Health and State Health Commissioner of Indiana.

PRACTICAL EUGENICS.

BY DR. JOHN N. HURTY, INDIANAPOLIS, IND.

Victor Hugo has said: "The time will come, when, looking back over the thorny path trodden through the centuries, mankind will say: 'What! We had slaves? What! We had kings?'" And is it a far cry, in the light we now have, to say the time will come when mankind will exclaim: What! We had insane? What! We had idiots? What! We had criminals? What! We had the hereditary lame, halt, and blind? It is now known that very probably forty per cent. of insanity, if not directly, is certainly indirectly hereditary—about twenty-five per cent. is caused by alcohol, about twenty-five per cent. by syphilis and about ten per cent. by other

causes. Counting ten per cent. as unpreventable, even under a very high state of understanding coupled with practical action, then ninety per cent. is preventable. And is it not food for thought to know that the rational control of procreation would directly prevent fifty of the ninety per cent. and would indirectly prevent the remaining forty? I say indirectly prevent, because eugenics would surely produce a race which would be in such close harmony with its environment as not to use and suffer from alcohol, and not to sin and have syphilis. As to insanity, let us remember that the science of medicine must be credited with having discovered that it is a physical ill and not a possession of the devil. And that, because of this discovery, mankind abandoned its cruel and inhuman treatment of the insane, and in its stead adopted kindness, patience, and charity. In this instance, religious teaching through centuries was not sufficient to abate insanity one iota, nor to develop the practical application of kindness, patience, and charity, but when we knew and understood, then we arrived.

It is medicine, too, in the person of Dr. Francis Galton, that has pointed out the possibility of making man mentally, morally, and physically more perfect through the scientific control of heredity. And, again, it is medicine which proposes, through medical inspection of children and the early discovery and correction of hereditary and acquired physical defects, and diseases, to do a great work in strengthening the physique, the mind, and the morals of mankind.

Railroad officials discovered a few years ago that many employes were color blind. They could not distinguish a green light from a red one or a blue one; and scientific examination proved that about eight per cent. of these public servants were absolutely color blind. And so it is with a large portion of the defective and criminal classes. They are born morally color blind; they can make no distinction whatever between right and wrong, between truth and falsehood; so that when we come to study the relationship between crime, insanity, and imbecility, we find them much of a kind and the field is indeed most melancholy. An examination of the letters received by the inmates of prisons from their relatives and friends show they come from other prisons or from institutions for defectives. Fully a third of prisoners have had a

fallen brother, sister, daughter, mother, or some immediate relative in a charitable or penal institution. Dr. Oliver Wendell Holmes speaks of "border liners" by which he means those afflicted with hysteria, epilepsy, chronic neuralgia, chorea, catalepsy, the introspective, the drunken, the melancholy. Their kinship is found to be very close, they all need the care of medicine and the state. They are not infrequently found in family groups. One will be a thief or a drunkard, one will be insane or idiotic, one will have epilepsy, another chorea, or maybe one or two will exhibit only a morbid self-consciousness or more or less eccentricity. It is as impossible to make them sound and well as to replace a destroyed eye. These defectives may be quite well educated or their surroundings and conditions in life be conducive to wholeness, but there they are, simply defectives, and neither prayer nor science can do more than ameliorate their condition. A border liner may be kind-hearted, kindly disposed, but with negative qualities. He cannot say no. No power can make him reliable. At one time it was thought that many, if not all, degenerates and defectives could be made into reliable citizens through religious conversion; but, alas! it failed utterly. Now, at last, we realize that the human race is to be improved by applying exactly the same laws to man that will perfect the breed of the lower animals. A child gave her parents much trouble on account of her violent temper. She did not learn to walk well until rather late in childhood, and at ten had thick speech. The father thought she must have something the matter with her tongue or throat. A few moments' examination made plain to the physician that these symptoms were the stigmata of imbecility. The parents were highly indignant when the truth was told and in anger dismissed the doctor. That girl, now a woman, is the mother of three imbecile children, all in an institution for feebleminded. And it is thus that society is burdened with the unfit. We bear the burden willingly, but not always intelligently. Its extent is not generally comprehended, the underlying causes are not generally understood. Of the three prominent neurotic diseases, namely, insanity, epilepsy, and feeblemindedness, we find the first principally a disease of adult life manifesting itself in the great majority of instances before twenty-one years of age. The last, feeblemindedness,

generally exists from birth. Feeblemindedness, imbecility, and idiocy are varying degrees of arrested development, and development is arrested, simply because its limit has been reached. If the business man, who is in the saddle and who runs things, could realize the vice, crime, misery, suffering, and the heavy burden of taxation caused by feeblemindedness, and then could realize that hygiene knew how to prevent it all, false sentiment and prudery would depart in a hurry, and practical science would have its beneficent way.

The criminally inclined and the feebleminded regard marriage vows very lightly, frequently paying no attention at all to them, not caring or not understanding the situation. Their increasing number is apparent in our statistics and the expense of maintenance grows annually. Each criminally inclined and each feebleminded person who lives will almost certainly produce his kind and may bring blight and disease into blood of normal character. I sat in the gallery of the great hall of one of Indiana's institutions, and with the superintendent watched the inmates solemnly walk through square dances. A young man at the piano attracted my attention on account of his firm touch and excellent execution. "He is an inmate," said the superintendent. "He can play the music of the great composers quite well and has composed several good waltzes. He is a graduate of one of our minor colleges, yet he is an imbecile and now suffers from impulsive insanstrain him." "What is his heredity?" I asked. "That is the ity. A strong attendant sits at his side, ever watchful to repoint," was the reply. "His mother is feebleminded and passes as a neurasthenic in her neighborhood; and his father died in the Central Insane Hospital. He had a sister in the idiot asylum." How easy it would have been under a wise government to have practically applied hygiene to the grandfather when in childhood he most certainly exhibited the stigmata of degeneracy, and so have prevented the birth of the degenerate mother and of her two degenerate children. It is certainly useless, unnecessary, cruel, bad every way, to permit the procreation of the unfit and then bear ourselves to the earth with a burden of taxation to care for them. We have had almost two thousand years of Christianity, and in that time there has been ceaseless inculcation of religion and morals, and still the scarlet woman, social diseases, imbecility,

insanity, and crime exist. Wars are still going on, in which the young, healthy, normal men are slaughtered. The monastery and the nunnery still claim a no insignificant number of the healthy and the gifted, and the cripples, the imbeciles, the diseased, the vicious are left free to multiply.

In Indiana a start has been made to stop at least a part of this foolishness, and, while progress has been and will be slow, still the beginning has been made. But let me give that story later.

In concluding the chapter on "Race Improvement" in his Memories, Dr. Galton says: "Charity refers to the individual; Statesmanship, to the nation; Eugenics cares for both." "I take Eugenics very seriously, feeling that its principles ought to become one of the dominant motives in a civilized nation, much as if they were one of its religious tenets. Individuals appear to me as partial detachments from the infinite ocean of Being, and the world as a stage on which Evolution takes place, principally hitherto by means of Natural selection which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace Natural selection by other processes that are more merciful and not less effective. This is precisely the aim of Eugenics. Its first object is to check the birth-rate of the unfit, instead of allowing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the fit by early marriages and healthful rearing of their children. Natural selection rests upon excessive production and wholesale destruction; Eugenics, on bringing no more individuals into the world than can be properly cared for, and those only of the best stock."

I remember hearing in boyhood a lecture upon education in which the speaker eloquently contended that, universal education would improve the race, would decrease crime and increase morality. No one controverted him, and I think all present accepted the dictum in full. But what havoc has been made of this theory by experience? Then we did not know that acquired characters were not transmitted, and in our darkness believed education would prove a cure-all for the

ills of society. Now we know that natural characters only, the good and bad, are transmitted, and that education and training, no matter how extensive and thorough, has not the least effect upon germplasm to modify its power to transmit other than innate characters.

I was at Asheville one time and visited Vanderbilt's farm. On that farm they produce all kinds of high grade stock. They do it by practical breeding. When I got to the dog kennels there were a number of beautiful collies that seemed to be able to understand everything that was said to them. They came up and looked at me and I turned to the man in charge and asked him if they ever had any vicious animals, and he answered, "Do you suppose we are so foolish as to breed from vicious stock? A vicious dog is a defective dog." We have not yet arrived at the point where we have the "gumption" not to have defectives. Defectives ought not to exist. Their existence is a reproach to us. We have not come to that higher intelligence that should control the peopling of the world.

What is it to be practical? In public health work I have been told that this or that man is not practical, and that this or that thing is not practical. When you ask these critics what it is to be practical, they do not know. In reading, I ran across a story where Tyndall told what it is, and that was his story: "I will illustrate to you what I think is meant by being practical. Volta invented the Voltaic battery. Now," he said, "I have read and learned that Volta was an odd man; he did not take care of his family. He was all the time making experiments, and experimented a great deal in metals. One time he had gone off into the woods, and he came back with some frogs. While he was at the sink, dressing them, he noticed that when they touched a projecting nail which was driven through the zinc they jerked. He knew there must be a cause, and so he figured it out very speedily that it was an electric current. From this was born the Voltaic battery. We all know its usefulness and the practical benefits derived from it. Now," says Tyndall, "I can imagine some unthinking person asking, 'But what are its practical uses?' and Volta would have but one answer to give, and that would be, 'It is enough for me to have discovered this great truth of Almighty God.' And if man has the gumption"

(that was the word Tyndall used) "to apply it, then it is practical, otherwise it is not." So this is what it is,—to be practical.

When we would take this great science of eugenics and practically apply it, put it into use, we have to fight against the false sense of modesty that prevails, for it is not true modesty that prevents us from talking about and doing the most important matters in the world. When we analyze it, it is found to be simply prudery, and it cannot be anything else. It has recently been said that hygiene, which surely includes eugenics, can prevent more crime than any law, and it is true. It knows how, and if we have the "gumption" to practically apply eugenics, we can do much toward preventing crime; but there is no amount of moral teaching or general education that will stop it. I told you about a young man who acquired a good education and broke down immediately after his graduation from college, and was sent to an insane asylum. What was the use of bearing the expense of educating that young man? He cost the state of Indiana $3,000. He cost his parents a great deal of money. In college, and all through life, he had done strange acts—one time he tried to set fire to a house—and still he could take an education, and did, and stood well in his classes. Yet the stigma was in him and sticking out all the time, and he should never have been born. Defective people curse the day they were born, and this man cursed his parents. Almost every man you find with an hereditary infirmity, curses the day of his birth. I thoroughly believe that nine out of ten of those who have inherited infirmities would rather be dead than alive.

I have one more story to tell. Go with me in imagination to a certain orphan asylum in Indiana. I went there with skilled assistants to examine all of the inmates. This story is in regard to four of them. We found there two girls and two boys who were all under twelve years of age and all of the same parentage; they all had hereditary syphilis and were a miserable lot. The attending physician was trying with medicine to suppress the horrible disease. The children all bore the marks of feeblemindedness. In our Christian charity and patience, we are conserving these deviates. The state will bring those children on to maturity, to adult life and

what will happen? They are already feebleminded, they will land in an insane asylum, a school for feebleminded, or a prison. Worse than that, they will probably send their kind down the line and so society must build more insane asylums, more idiot asylums, and more prisons. At this period these deviates should be sterilized. It is a simple process. They are unfit to be parents, and if they do have children, the latter will curse the day they were born. And so it is not humanity, it is not Christianity, it is not good government to permit these children to become parents. How in the world could they be the progenitors of healthy children? Their father and mother were both imbeciles, and both reeking with this horrible disease. They lived in a shanty with a dirt floor, not being capable of rising above such a place. They were the parents of eleven children, five of whom survived and six died. Nature tried to get them out of the way, but Indiana is doing all she can to save them. Under the present government. that couple was allowed to steal for a livelihood and to produce more like them. These four children were found, and the truant officer tried to force them into school, but it was discovered they were feebleminded, and diseased, and so the commissioners, at the expense of the tax payers, got an orphan asylum to accept these children—to preserve them to reproduce their kind. I cannot discover the humanity in it. It is not human, it is inhuman to do that; it is not good Christianity; it is not good science or good government; it is not being practical.

We recognize two ways already quoted from Galton, differing widely from each other, in which race improvement may take place. The first is the biological progress of evolution which from generation to generation brings changes into the intrinsic character of men. The second is social progress, which is to a large degree independent of individuals and is a change in what men "have, know, and do." Little intrinsic gain is observable by comparing the highest and best tribal stocks of the present day with those of two or even three thousand years ago, but we are astounded when we observe the social gain. Civilization, in the sense of increase in the bounties of life and in scientific knowledge, goes onward by leaps and bounds, and this is to be expected when we observe the marked power of man to acquire, and to pass

onward what he acquires. However, in comparing our statesmen, philosophers, and artists with those of ancient Greece and Rome, we observe no marked advancement except perhaps in practical altruism. In biological evolution, heredity constantly interferes on the side opposed to change. Eugenics involves the question: Is it possible to secure to the generations unborn an innate physical, moral, and mental nature, superior to preceding generations? This question is to be answered through the study of the life factors controlling not animal evolution only, but human evolution. For, while physical evolution of the lower animals is easily controlled by breeding, and their mental evolution to very slight degree, their moral development cannot be affected, as they have no moral sense. Although the laws of heredity are chiefly dealt with by Eugenics, it must consider also problems of environment and nurture. Artificial selection and surgery cannot alone solve the problme. We must endeavor therefore to bring into harmony biological and social evolution, the two great methods of progress; selecting the helpful ways of both, carefully eliminating those which hinder.

That eugenists for practical results must co-operate with workers for social and institutional progress, plainly appear from the following utterances of Francis Galton. He says: "Eugenic belief extends the function of philanthropy to future generations. It renders its actions more prevailing than heretofore by dealing with families and societies in their entirety, and it enforces the importance of the marriage covenant by directing serious attention to the probable quality of future offspring. It strongly forbids all forms of sentimental charity that are harmful to the race, while it greatly seeks opportunity for acts of personal kindness as some equivalent to the loss of what it forbids. It brings the tie of kinship into prominence and strongly encourages love in family and race. In brief, eugenics is a virile creed, full of hope, and appealing to many of the noblest feelings of our nature."

To practically apply eugenics is but a step forward. Man early utilized the forces of heredity in the culture of plants and animals, and his achievements in this direction, from the prehistoric domestication of animals to the great successes of our modern breeders, have been amazing. From Plato onward, various projects for the deliberate improvement of the

human stock have been proposed, but we have not yet arrived. And, now that the way is quite clear, we hesitate, though acknowledging that the ways of the costly and ponderous courts only restrain crime, not in the least curing it. We cannot rationally hope at the present time that extensive breeding from the best will improve human stock to any appreciable degree. Superior women cannot be made the ancestresses of the race, for superior women are not existent in large numbers, and at the best a mother can bear and do justice to but few children. And again it would be impossible to resort to some polygamous device in order to utilize fully the men of best type as fathers. We, therefore, at least for the present, are limited to prevention of breeding from the worst. To this proposition the popular consent is given for certain classes, such as rapists, and to a degree for confirmed criminals; but, when proposed for eliminating the hereditary insane, and idiot, the hereditary pauper and hereditary vicious and deformed, popular consent will be hard to gain. But it will come with understanding. We, therefore, reach solid and practical ground, when we consider the prevention of breeding from the very worst. A definite beginning of such prevention was first begun in Indiana ten years ago without law, and, most strange to say, by the consent of the unfit persons themselves.

In 1905 a law was passed making sterilization legal under certain circumstances despite the criminal's opposition. This law is short and reads as follows.

"WHEREAS, Heredity plays a most important part in the transmission of crime, idiocy, and imbecility;

THEREFORE, Be it enacted by the General Assembly of the State of Indiana, that on and after the passage of this act it shall be compulsory for each and every institution in the state entrusted with the care of confirmed criminals, idiots, rapists and imbeciles, to appoint upon its staff, in addition to the regular institutional physician, two (2) skilled surgeons of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of managers. If, in the judgment of this committee of experts and the board of managers, procreation is inadvisable, and there is no probability of improvement of the mental condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be decided safest

and most effective. But this operation shall not be performed except in cases that have been pronounced unimprovable."

Vasectomy is the method usually chosen for sterilizing, yet it will be observed any method, even castration, is permitted in the law. Vasectomy is simple, scarcely more serious than vaccination, is without the slightest danger, is not attended with mutilation, and may be performed in three minutes without a general anæsthetic. The patient spends not one minute in bed, but immediately goes about his duties. Since October, 1899, when Dr. H. C. Sharp, Surgeon of the Indiana Reformatory at Jeffersonville, performed his first vasectomy, over seven hundred such operations have been done. Prior to the going into effect of the law all the patients submitted voluntarily. This submission is usually coincident with the arrival of the religious stage in the prisoner's life. At the time of incarceration most prisoners are inclined to resist prison discipline and are bitter against society. Within a longer or shorter period they generally reach the religious stage and are then more easily managed. They are no longer gloomily taciturn and set against the world, but are frequently eagerly receptive of instruction and very amenable to discipline, but backsliding from this state of mind is sure to occur sooner or later. They are told that parenthood only will be denied them and that their mental and nervous condition, usually disturbed, will greatly improve, after vasectomy. They almost always assent; they do not want to be parents, even crying out against it, and welcome sterility. Within a few months a marked difference occurs in the general attitude and appearance of the man. He sleeps better, he increases in weight, is more cheerful, the mind is brighter, he willingly obeys the rules, the tone and general well being are improved, and in all ways a better man appears. Of course, degeneracy is not cured in the individual by vasectomy, its perpetuation only is prevented. I know a man who was born with two thumbs on each hand. This defect was hereditary, for one uncle and his great-grandmother had it. At twenty years of age he had the extra members amputated, being driven to it through anguish and mortification. When told he would likely transmit the deformity if he became a parent, he thereupon vowed celibacy. In private he told me he would rather die than be the father of a child with even the slightest de-

fect. At a certain college in Indiana I met a young man of twenty-two who had a club-foot and whose education had been delayed by poverty. He was very serious in his manner, at times melancholy, but of bright mind and easily led his class. He confessed to me that he had several times contemplated suicide because of his deformity. "No whole person can know," said he, "the mental torture suffered by those who are deformed. I have gone to the cellar, the attic, and the barn, and cried by the hour over my misfortune. I have cursed my parents for bringing me into the world and have sworn never to marry." His distress of mind and suffering were very considerable. I learned he had shown some attentions to a young woman who had not repelled him, but he had suddenly dropped her and the matter was a subject of remark among his school fellows. I made inquiries, and after a short acquaintance resolved to tell him he could have a home and no fear of perpetuating his deformity. He accepted, and now he has a home with its increase of happiness in his life. The woman of his choice fully understood he could not be a father. He and his wife are content, and both bless the good which science brings to mankind.

Indiana's other eugenic law was passed in 1905, and commands that—

"No license to marry shall be issued except upon written and verified application. Such application shall contain a statement of the full Christian and surname, color, occupation, birthplace, residence, and ages of the parties, whether the marriage contemplated is the first, second or other marriage, together with the full Christian and surnames, residence, color, occupation and birthplace of their parents, including the maiden name of the mother, together with such other facts as may be necessary to determine whether any legal impediment to the proposed marriage exists. Applications for license to marry shall be uniform throughout the state and it is hereby made the duty of the state board of health to furnish a form therefor to the several clerks at once upon the approval of this act; Provided, That said state board of health may revise said forms so furnished from time to time as may be advisable."

The law further commands—"No license to marry shall be issued where either of the contracting parties is an imbecile, epileptic, of unsound mind or under guardianship as a person of unsound mind, nor to any male person who is or has been within five years an inmate of any county asylum

or home for indigent persons, unless it satisfactorily appears that the cause of such condition has been removed and that such male applicant is able to support a family and likely to so continue, nor shall any license issue when either of the contracting parties is afflicted with a transmissible disease, or at the time of making application is under the influence of an intoxicating liquor or narcotic drug.

"In those cases when the right to a license is not made to appear the clerk shall refuse to issue the same. At once upon such refusal he shall certify the proceeding to the circuit court without formality or expense to the applicants, who shall be notified by him of such action. Such application shall thereupon be at the earliest practicable time heard by the circuit judge without a jury in court or in chambers during the term or in vacation as the case may be, and his finding that a license ought to issue or ought not to issue shall be final and the clerk shall act in accordance therewith, the true intent of this section being to secure for the applicants a hearing by said judge without affirmative action by said applicants, and to give notice to them of such hearing, its time and place, without delay or expense.

If persons resident of this state with intent to evade the provisions of Section 1 and Section 3 go into another state and there have their marriage solemnized with the intention of afterward returning and residing in this state, and do so return and reside in this state, such marriage shall be void, and such parties upon returning to this state, shall be subjected to all the penalties provided for in this act: Provided, This section shall not apply to persons who in good faith become or are citizens of any other state.

Whoever procures the issuance of a license to marry by any false statement, representation, or pretense shall be fined in any sum not exceeding five hundred dollars.

Whosoever, being duly authorized to solemnize marriage in this state knowingly joins in marriage persons who have not complied with the statute relative to the procurement of marriage license, shall be fined in any sum not exceeding five hundred dollars.

"Every clerk of the circuit court who shall issue any license contrary to the provisions of this act shall be fined in any sum not less than twenty-five dollars nor more than one hundred dollars."

At first there was manifest some opposition, and in instances very harsh statements were made, but finally this all died out, and now not the slightest opposition appears. The highest court has upheld the law in the case of a very rich and prominent man who was luetic and knew it, who was refused

a license to marry. He thereupon went to Kentucky and was married in defiance of the law, and upon return to Indiana, in due time, the marriage was declared null and void. So, if citizens of Indiana with certain hereditary diseases get married in other states to avoid Indiana's statute, they must remain out of the state or suffer the penalty.

As the enforcement of the law depends upon the county clerks, all new ones are sent a special letter from the State Board of Health which gives the argument for the law, and makes plain the benefits its rigid enforcement will bring to the State. Of course, this is to educate and to arouse the interest of new officials. We have not sufficient data for conclusions, but it is true licenses to marry are denied daily in the state to those who should not marry; and although marriage is not necessary for procreation, still it must be said that the law has done something toward the end at which it is aimed.

As to the sterilization law. It is plain it is not perfect, that it can be severely criticised, but it is a start in the line of a work which must be done, and it has certainly made procreation impossible in scores of persons who were unfit to have progeny.

There are some who object to vasectomy because they surmise by removing fear of consequences in the form of maternity would prove a direct incitation to sexual debauch. This fear proceeds from an obstructive or possibly a retrogressive mind, not from a conservative one; for experience shows that men sterilized by vasectomy enjoy better mental and better physical health. Their minds no longer unceasingly dwell upon sexual matters and they are more continent. Their thoughts are of a higher character and cheerfulness and tractability appear where both were at first absent. Of course, there will be exceptions; but we must be guided by averages.

If vasectomy actually lessens excessive passion and libidinous tendency, or is followed with greater will power to control—then why expect or fear the possibility of a tendency to sexual debauch? Even those who fear this will probably not extend that fear to cover more than a small percentage of cases. For my part, I am convinced this is a man of straw.

Of course, the legal aspect must be settled by judges. If settled right, it will stay settled; otherwise, like the brook, it

will go on forever. To most minds it appears that society has a right to protect itself. It fines, it imprisons, and it hangs offenders. All forms of punishment are more or less objectionable, but as we now conduct our affairs they must exist. Why, then, put a legal taboo upon a simple, painless, surgical operation, which is not imposed as a punishment, but is intended to relieve both the individual and society and which is certainly a natural method? How is it possible for a surgeon to damage a man or be other than a benefactor to society, when he betters the man's physical and moral health and humanely prevents him from producing more defectives? Defectives curse the day they were born and declare against being parents, and they also declare against and curse society. It seems to me it is the greatest and noblest charity, sympathy, and love to prevent the production of the unfit; and I believe it is uncharitable, cruel, and unjust to permit their procreation and then devise degrees of punishment for the offenses they are certain to commit. A high legal authority says: "The sole function of government is to secure peace and justice." Vasectomy and oophorectomy will strongly tend to secure both of these consummations so devoutly to be wished.

Prudery.

Prudery stands in the way of improving the human race by the natural, kindly and just method of vasectomy. It also stands in the way of preventing those twin leprosies, syphilis and gonorrhœa. Permit me therefore to consider some phases of prudery in about the words of the Indianapolis *Sun*.

Prudery is not a virtue. On the contrary, it has many characters of a vice. It is to virtue as a flowerless weed is to a rose. Prudery, if skilfully trimmed, guarded and protected, may be cultivated into a near flower, but it is perilously likely to make of the body and mind a wilderness instead of a garden.

But what a hold prudery has upon us! Were it not for prudery, that most important of all problems in social and economic science, the sex problem, would now be in a fair way of solution. Procreation is the chief end of man, it is his immortality; through it we may best glorify God and enjoy him forever. But, says prudery, we must not teach our children about this part of their lives because it is indelicate and impure. But this is untrue. So, our children are permit-

ted to learn about it, not truly in honest self-respect and dignity and honor, but in secrecy, error and vulgarity. Prudery may justly be blamed with a not inconsiderable proportion of the syphilis and gonorrhœa which so seriously poisons the race physically and morally.

"God created man in His own image, in the image of God created He him; male and female created He them." Yet the attitude of the Christian world is such as to warrant the conclusion that it thinks there was something indefensible in the creation of sex and the methods chosen for the perpetuation of the race.

How passing strange are many of our acts? We organize society, we institute governments, we establish schools and churches, we build prisons, almshouses, jails, insane hospitals and idiot asylums, all for the purpose of training, directing, protecting and controlling ourselves. We declare against the evils of alcohol and drugs, we pass pure food laws, we establish a system whereby we may know if we are receiving honest weight and measure. We organize societies to take care of the unfortunate; we enact laws prohibiting and preventing the violations of physical sanctity; but when it comes to the core of the question, the prevention of the causes of these evils and misfortunes, we are restrained from wise and practical action by prudery. Parents, teachers, ministers and physicians, all of whom at some time during the development of the human body are morally responsible for it, shun the question as though it were leprosy. The situation is really disgusting, and it would be well to appoint a government commission or a research committee to try and discover—when, how, by what means, and through whom did this disgusting thing called prudery get such a hold upon us.

It was a welcome sign, a healthful sign, physically and morally, when a ministerial association at Richmond, Indiana, in 1910 recognized the importance of fighting syphilis and gonorrhœa and of preventing the procreation of defectives and favored by resolutions the seeking of some practical means of lessening the awful price this nation is paying for its false modesty. That association suggested the issuance of a certificate of health to persons wishing to enter the marital state be made the compulsory antecedent to marriage. Why not? If God created man in His own image, is it not the duty of

the church to keep that creation as free from pollution as possible? Are we to think less of human beings than we do of our live stock, to protect the pure strain of which we have laws, written and unwritten, laws based upon medical science?

We are entering an era of conservation of natural resources—minerals, wood, water, soil; we are fighting for laws to stop the spoilation of these material things, to prevent their waste and mutilation, to stop excesses in their use, which amounts to abuse. We do this not for ourselves, but for posterity. What are we doing for posterity in the protection of human blood and of human health? We are permitting thousands, tens of thousands, hundreds of thousands of human beings to marry and reproduce their own kind, when at the time of their marriage they are deviates or they are afflicted with syphilis or with gonorrhœa or possibly with both, which diseases will not only cause death, but will visit themselves unto the third and fourth generation in the forms of blindness, bone disease, insanity, imbecility, nervous wrecks, all varieties of tuberculosis, moral ,degenerates and perverts. We are doing this because we will not stop it, not because we cannot. 'Tis puling, pursy prudery which prevents. We are filling our almshouses, hospitals, jails, penitentiaries and homes for the morally and physically unfortunate by our refusal to meet the social question, the sex problem, the prevention of the procreation of degenerates, in an honest, sensible, pure-minded manner. The medical fraternity knows the horrible price modern society is paying for this prudery. Their hospital records and the records of their private practice, were they made public, would be the blow that would stagger humanity.

Would it not be worth something to this nation in dollars and cents to raise men and women who are physically and mentally sound? Does not the future and the perpetuity of our nation, politically and commercially, depend upon a generation that is clean-limbed, and clear-headed, possessed of brain, brawn and nerve that are free from taint and weakness?

The burden of degeneracy, defectiveness, syphilis and gonorrhœa may in great degree be lifted by a united effort to keep hell out of men rather than trying to keep men out of hell. We must away with prudery. We must sterilize all lily

livered loons who would prate of an individual right to perpetuate defectiveness and spread horrible diseases which bring pain, sorrow, agony, torture, and anguish to the tender and innocent, and which may destroy the race.

Children should be taught the truth by competent, high-minded teachers. Separate classes should be held in our schools and colleges, where the sex problems, social evils, and the prevention of the production of the unfit should be discussed as frankly as any other problem dealing with life. "Know thyself" is an old command. Shall we hold our children in ignorance of those matters which most concern their well being? Prudery says, "Yes." This alone is proof that prudery is at heart almost a vice.

Stricter laws should be passed regarding medical quacks and the horrible patent medicine concerns that prey upon human ignorance and more often than otherwise encourage these evils in order to make money. Medicine has a great responsibility in these matters. Physicians have it as a duty to inform their patients with these facts and assist parents in imparting information. Ministers of the gospel should be able to find sufficient texts and precedents in the Bible to justify them in thundering from the pulpit righteous denunciation of these evils. A minister who is too nice to do this is not nice enough to follow the footsteps of his Master. And finally the marriage laws should be strengthened. Such laws would not bring the millennium, they will not stop all misery, but they will stop some of it.

In conclusion I wish to say prudery must be eliminated in dealing with this most serious problem of the human race. The American Nation is growing in strength, and there is reason to believe before another decade passes the campaign in behalf of physical and moral purity will have come into its own; recognized as safe and sane by the home, the school, the church, society, and the state.

Discussion

Dr. Carlos F. MacDonald, Alienist, said that he heartily endorsed all that Dr. Hurty had said in his able, interesting, and instructive address, with reference to the importance of heredity in the production of mental disease and allied conditions, such as epilepsy, alcoholism, imbecility, idiocy, and criminality.

As regards the question of heredity in its causative relation to mental disease and defect, writers upon the subject of insanity and conditions usually divide the causes thereof into predisposing and exciting—the predisposing ones being those which are inherited, and the exciting ones those incident in the life of an individual which may tend to produce insanity or mental defect in him. In an experience of more than forty years, during which I have been connected with institutions for the insane—both civil, criminal, and private—I have had occasion to examine and observe many cases—probably a hundred thousand—of insanity, epilepsy, imbecility, and criminals. As a result of this experience, I have come to attach more and more importance to heredity as a causative factor, and less and less to the so-called exciting causes. Yet I am quite willing to admit that the potency of these latter causes in individuals who are predisposed by an inherited tendency is very great. It is a popular notion in both lay and medical circles that religious excitement, injuries to the head, dissipations of various kinds, etc., are frequent causes of insanity—quite independently of hereditary influences. That this is not the case to any great extent is shown by the fact that many individuals are subjected more or less frequently, and often for long periods, to the so-called exciting causes, and yet the majority of such persons escape. In other words, given two individuals, one who is predisposed and the other not, and subject them to the same or similar "exciting" causes, and the former will succumb while the latter will escape, as a rule. The same holds true, I believe, in regard to crime and criminality.

It has been said that crime is the costliest curse of our civilization. This being true, it follows that any measure looking to the repression of crime is worthy of our most serious consideration.

It is only within a comparatively short time that the scientific world has come to recognize the fact that the criminal, as a class, is a degenerate, and while his moral depravity and criminal tendencies were apparent, the idea of ascertaining the true cause and proper remedy has been entirely overlooked.

The first to attempt a systematic and scientific study of crime and degeneracy was the late Professor Lombroso, of Turin; and, while many of his deductions and conclusions have since been rejected by criminologists and alienists, Lom-

broso is justly entitled to the honor of having laid the foundation for a systematic study of the subject. Lombroso's theory of degeneracy as applied to criminals was based on the fact that in his study of criminals he found certain anatomical deformities and defects which he characterized as stigmata, or signs of degeneration, apparently overlooking the fact, which has been amply observed by later investigators, that these so-called stigmata are frequently found in persons of a high order of morals and intelligence.

Prominent among the Lombroso signs of degeneracy are a receding forehead, cranial asymmetry, eyesquint, prognathia, a high or arched palate, prominent cheekbones, bowlegs, voluminous, and otherwise deformed ears—such as irregularities of the helix, inequalities of the tragi, absence of the ear lobule, etc., etc. Later investigation has shown that it is exceptional to find an individual who is anatomically symmetrical. On the other hand, we not infrequently find genuine and confirmed criminals who present none of the so-called physical signs of degeneracy. Such being the case, it logically follows that the acceptance of Lombroso's teachings would involve a complete overthrow of our penal code. If we accept the so-called physical signs of degeneracy as affording an excuse for crime, it would be possible to exonerate on the ground of degeneracy almost any one who committed a criminal act.

In our study of criminology, we should make a broad distinction between crime and criminality. In a general sense, any violation of law to which a penalty is attached is a crime, even though the individual committing the act be devoid of criminal intent. Indeed, such violations of law—such "crimes" —are of daily occurrence, while the penalty to be imposed, if any, in these cases, naturally revolves around the proposition that there is no crime without criminal intent; and it is true that in a large number of criminal cases the jury must ascertain the intent of the accused in order to determine whether or not a crime has been committed. There is, therefore, a wide distinction between crime, in the sense in which I have used the term, and criminality, embracing under the latter term only those individuals who are criminals by nature—born criminals, so to speak—a large majority of whom are the progeny of criminal, alcoholic, or otherwise mentally diseased or defective parentage. In view of this fact, it behooves us to

take into account the part that heredity plays in the genesis of crime. In other words, the brain being the organ through which the mental operations manifest themselves, it follows that a criminal brain will evolve a criminal mind, and that an individual with a criminal brain will beget offspring with criminal brains, and criminal minds or tendencies. Through the law of heredity, the characteristics of the species, together with physical abnormalities, tendency to certain diseases, and mental and moral defects, are directly transmitted from parent to offspring.

"Bless not thyself only," says the author of the Religio Medici, "that thou wert born in Athens; but among thy multiplied acknowledgments lift up one hand to Heaven that thou wert born of honest parents, that modesty, humility and veracity, lay in the same egg and came into the world with thee." The heredity of morbid tendencies has been recognized "in all times, in every land and in every nation," almost from the foundation of the science and art of medicine. The idea of hereditary disease found apt expression in the ancient but familiar declaration that the sins of the father shall be visited upon the children even unto the third and fourth generations.

"Hereditary transmission," says Spencer, "displayed alike in all the plants we cultivate, in all the animals we breed, and in the human race, applies not only to physical but to psychical peculiarities."

The ancient proverb that "when the fathers have eaten sour grapes the children's teeth are set on edge" doubtless originated in a recognition of the important part which heredity plays in the development of human affairs. "There is a destiny made for a man by his ancestors," says Maudsley, "and no one can elude, were he able to attempt it, the tyranny of his organization."

In truth it may be said that the transmission from parents to offspring of both physical and mental qualities is a fact of universal observation, and that heredity is of far greater potency than environment in shaping a man's destiny in life.

As a result of a somewhat extensive study and observation of the criminal classes, both sane and insane, I would attach far more importance to heredity than to environment in the production of true criminals; and, while we may properly give due weight to the influences of environment, I believe that no

training or favorable conditions with which we may surround the hereditary criminal are likely to result in permanent improvement or reformation; at the same time we may admit that some of these cases under favorable influences are susceptible of a certain degree of improvement, but the fact is they almost invariably relapse if the environmental influences are withdrawn and they are left to themselves. Striking illustrations of this fact are often seen in the lives of children of doubtful or bad heredity who are adopted by well-to-do families and reared under the most favorable auspices. Such children are unstable, vacillating, lacking in continuity of purpose and moral stamina, and rarely develop business or other ability of a superior order.

Respecting the physical, so-called stigmata, of degeneration, which have been so much exploited by the Lombroso school, I do not attach much importance to them, for the reason that, as before stated, it is exceptional to find an anatomically symmetrical individual. On the contrary, many of our most intelligent, and even brilliant, men present well-marked physical asymmetries and irregularities—especially of cranial and facial contours, and of the extremities, etc. It is to the mental side that we should look for obliquities or lopsidedness in seeking for diagnostic signs of mental degeneration or defect. In other words, physical stigmata unaccompanied by mental and ethical obliquities are of no diagnostic significance.

Some writers have referred to the prevalence among criminals of alcoholism, drug and tobacco addictions, venereal diseases, sexual excesses and perversions, etc. For the reasons stated respecting insanity I do not attach much importance to these things as regards either the causation, etiology or symptomatology of criminality—the reason being that in every community are to be found many individuals who present more or less of these conditions, and yet are mentally normal, according to our present standards of normality.

The real object of dealing with crime and with criminals is the protection of society. This being true, there is no valid reason why society should not still further protect itself by making statutory provision for the prevention of child-bearing among the so-called unfit, that is, the criminal classes; and I believe that the time is not far distant when the necessity for such provision will be recognized and the means for

its fulfillment adopted in every civilized community. We should not hesitate to apply the same principles to the criminal and degenerate classes that we apply to vicious or otherwise unfit animals, if by so doing it would, as I believe, result in materially lessening the vast amount of misery, crime, and distress which are now so prevalent, not to speak of the economic aspect of the question.

Respecting the operation of vasectomy as applied to the degenerate and criminally unfit, this, as Doctor Hurty has stated, has already been legalized in several of the States, including Indiana and Connecticut.

In the year 1899, Dr. H. C. Sharpe performed vasectomy upon, and by consent of, some of the inmates of a reformatory at Jeffersonville, Ind., and advocated his method with such persistency that in 1907 a statute was passed by that State legalizing Dr. Sharpe's method of procedure. This law is in force to-day. In 1905 a similar bill had passed the Pennsylvania legislature, but had failed to receive the governor's approval. Between 1899 and 1907 Dr. Sharpe had operated on 436 cases, and he states in the Journal of the American Medical Association for December, 1909, that he had never seen any unfavorable symptoms. He has performed this simple operation many times without anæsthesia and without any untoward results. On the contrary, it was followed, in substantially every case, by improvement in the general character and disposition, a lessening of nervous fatigue and irritability and a decided increase in energy and sense of well-being. There was no atrophy of the testicles, nor impairment of sexual desire or of its gratification. In view of these facts, I have no hesitation in recording myself in favor of the operation as applied to the defective and criminal classes, under proper legal restriction, such as Dr. Hurty says obtains in the Indiana and Connecticut laws upon the subject.

Dr. Frank Wade Robertson, formerly General Superintendent, N. Y. State Reformatory, Elmira, N. Y.: We are considering to-night the measures that may best be included in the domain of "Practical Eugenics." For the purpose of brevity they may be classified as follows:

1. *Prevention of the marriage of the unfit.*

2. *Custodial care for children and for many adults, particularly the women, though both sexes are included.*

3. *Operative measures to prevent procreation.*

Under the above headings we have all the measures that are of use; measures which would stand as a barrier to prevent the "mongrelization" of the human race.

Many States have passed laws regulating marriage; so far so good, but this is only a step in the right direction. Unfortunately, marriage is not necessary to procreation. Again, feebleminded women, and those suffering from epilepsy, inebriety, drug habits, and periodical attacks of insanity, are being married in considerable numbers to unsuspecting partners. All knowledge of their true condition is carefully withheld from the other contracting party by the fond parents who see through marriage a way to unload a burden, or who labor under the mistaken impression that marriage will prove the one thing necessary to effect a cure.

This is wofully wrong, and I feel that I am not putting it too strongly when I say it should be made a criminal offense to assist in promoting the marriage of unfit persons.

As to the second measure, permanent custodial care would solve the question in a generation if it could be applied, but we have waited too long,—there are far too many cases needing care.

Dr. Goddard, of the Vineland Institution for Feebleminded Children, who has made an exhaustive study of the children and families, says that after a careful study of seventy-five families he has reached the conclusion, first, that it would appear that feeblemindedness or a physical condition that results in feeblemindedness is truly hereditary.

Second. That such families are prolific, increasing at double the rate of the general population.

Third. That mental defect in a mild degree is much more prevalent than has been generally recognized.

Most of the children in the special school classes for backward children are from such families.

Painstaking investigation and consideration have convinced those that have made a careful study of the criminal class that a large percentage is defective. This is also true of the drug habitues, inebriates, and many of the insane, while this defect is also common to all the branches of the great family of social parasites. The chief defect is a varying degree of

feeblemindedness, with its resultant and inevitable lack of self-control.

We complain about the high cost of living, and the yearly increase in our expenses. One element in this cost is the constantly increasing number of defectives whom we have to support, and for whose anti-social outbursts we pay, and pay dearly.

Davenport, in his "Eugenics," says there are 300,000 insane and feebleminded, 160,000 blind or deaf, 2,000,000 that are annually cared for by our hospitals and homes, 80,000 prisoners and 100,000 paupers in almshouses, while thousands of criminals are not in prison. He estimates annual costs at nearly $100,000,000 for hospitals, insane asylums, almshouses, prisons and for the care of feebleminded, deaf and blind.

The Massachusetts Prison Association reports the cost of crime in the State of Massachusetts to be in excess of six and one-half million of dollars annually—larger than any other item of State expenditure excepting that for education.

Another investigation conducted by Dugdale states that a single family cost $1,250,000 or one thousand for each of its degenerate members.

We constantly hear glowing reports about the increasing percentage of criminals reformed, while most of the prisons and reformatories are busy paroling the inmates. Many of the criminals are completely incapable, by reason of hereditary defect, to reform, and they are turned out on parole by sympathetic parole boards, who utterly fail to realize that such criminals are not normal human beings, and that their thought processes and manner of arriving at conclusions are not those of the ordinary or rational individual. Most of such hereditary criminals should be retained in custody during life. They go out into the land to possess it, obedient only to the single Biblical command, "Be ye fruitful and multiply"; and we foot the bill.

We have examined the first two ways by which society theoretically could be protected, and we have found loop holes in both, partly due to social conditions and partly due to mistaken and ignorant use of power.

This brings us to the consideration of the third measure. Here we have a sure and sane way of dealing with the matter. It has been tried in many cases as you have heard Dr.

Hurty describe, and you have also heard from him the results of the treatment. From the very inception of the idea I have been one of its most ardent advocates, and a few times I have advised and assisted in the operation, the results having always been satisfactory. The operation is simple, and causes little pain, and it is the only sure way of controlling the power of procreation among the unfit. Vasectomy is superior to other methods of producing sterilization, in that it is least harsh. Electricity has been tried, and it has been found that it is not permanent, therefore not dependable.

But before such a measure can secure any legal recognition the way must be paved by creating public sentiment not only countenancing but demanding that it be adopted. Is it reasonable, I ask is it a sane proceeding, allowing all kinds of "unfits" to reproduce, in view of what seems indisputable evidence of the certainty of the transmission of criminal tendencies and defects from parents to children? I say No, and I say it most emphatically. I have written many articles and taken part in a number of discussions designed to call attention to the deplorable consequences certain to follow the unrestricted multiplication of the "unfit," and since hearing the address this evening I am more strongly grounded than ever before in my conviction that vasectomy offers the only practical means of checking the increase of crime and defectiveness and controlling the situation confronting us.

It has been a great pleasure to me to hear Dr. Hurty's paper and to have at first hand, as it were, the results of the operation of the law in Indiana.

Incidentally I learned this evening a fact which is not generally known. I had occasion to telephone to Mr. Hebberd, President of the State Board of Charities, who informed me that the State Board of Charities has established a bureau which will deal with the subject of eugenics, and if I understood correctly, it is their intention to collect as much information as possible regarding (dependent) families, what becomes of the children, etc., and try to get together such a mass of facts as can be presented to the Legislature of this State as will serve to guide in directing them to some satisfactory conclusion in regard to the problem we are discussing to-night.

Mr. Edward R. Johnstone, of the Training School for

Feebleminded Children, Vineland, N. J., said that he wished to report a few cases that had been operated upon by castration in the Institution for Feebleminded in New Jersey. The first case was a boy seventeen years of age, when operated upon in 1898, who was a high grade moron type. He was mildly quarrelsome, a runaway, and reported to be hard to manage. Since the operation he has been away from the institution for six years, earning a kind of living, but later returned to the institution, and is now doing his work splendidly and is quiet and tractable; he is rather effeminate in his appearance, but is in good physical condition, hard as a nail, and is supporting himself a little better under the care of the institution.

The second case upon which the operation was performed in 1902 was a boy eighteen years of age, who has changed but little excepting that his excitability had ceased. He had a habit of striking without warning any one who was near him, and then apologizing for it. The habit was distinctly an uncomfortable one, for he had it practically all the time and on all occasions—he simply had the impulse to strike, and followed it. Nothing could be done for him. He could not be punished, for he did not understand punishment. That phase of his condition has ceased, and he does not any longer strike, but his mentality is unchanged.

The third case operated upon in 1901 was a boy of sixteen. This was done on account of his bad personal habits. That particular form has ceased, but he takes every opportunity to practice bad habits with little children.

No other operation was performed until two years ago, when eight cases were operated upon. Formerly we did not keep very careful records, but for the last two years very careful records have been kept, and there is nothing definite to report regarding these cases. They are not improved or changed, except one, the brightest of all, the one who is a moron. He is changed for the better physically.

At Vineland they now have the best facilities for testing the mental ability, which they did not have in earlier years. The cases reported are not enough to base a decision upon, nor has sufficient time elapsed to judge them definitely. The speaker expressed the hope that the Society of Sanitary and Moral Prophylaxis and other suitable organizations would be

influenced to study such cases and find out more about them. In several States there are laws, and he hoped that these would be applied reasonably and not excessively. A law had recently been passed in New Jersey under which it was hoped that cases would be operated upon with the distinct idea that it was experimental, and that the cases should be most carefully studied after operation to find out what becomes of them, and what should be done with them, and then we will be better prepared to know what to do.

In the speaker's experience pretty nearly every one who is asked his opinion about unsexing will respond either that he believes in it or that he does not; but when one asks the reasons the reply is generally that "It is a good thing," or that "It is a bad thing," or that it is good morals or bad morals; that it will improve cases physically, or that it is mutilating the human body. There are two answers, with very little back of them.

Mr. Johnstone said that he himself believed in it because he knows that in some instances it has improved bad habits, and all the markedly excitable cases have been helped. He believed also in custodial care of feebleminded females.

The thing that has appalled them most is the family histories in cases of feeblemindedness, and at the number of them. Permanent custodial care will relieve such cases, but it is not going fast enough. No State will afford to give permanent custodial care to all of these cases. In New Jersey, which is a fairly small State, they have for twenty-three years taken care of an average increase of twenty a year. They are born faster than that.

There is another thing which he would like to see tried out, and which he believes in experimentally. There are in the training school a number of cases of young men who are able to plow and plant, work in the shops, and do many things that are valuable enough to pay for their keep. A fair percentage of these could go home and help the family actively, practically, and financially; but the institution is afraid to let them do so because of the family histories, for the young men who were fairly well built and attractive would return to the same community life as their families, and would perhaps marry and bring into the world others as defective or worse than themselves.

He would like to see some of these cases operated upon and sent back to their homes, and then followed up very carefully—parole them. There is a parole law in New Jersey. There is a case now waiting for the action of the commission, but the parents have asked that it be delayed until after Christmas. He hoped that the commission would then have this young man operated upon and sent home, and carefully followed up, so that the case could be carefully studied.

Dr. David F. Weeks, Superintendent of The New Jersey State Village for Epileptics, brought some charts to illustrate some of the work that has been done in New Jersey, which has had a great influence in bringing about the law that is now on the statute books. He said:

I wish to invite your attention for a few moments to some charts. The first one shows the offspring of two feebleminded and epileptic parents. Of the four children, three were epileptic, one feebleminded, the latter dead. Two of the epileptics are patients in The State Village at Skillman. Since the death of the father, the mother has been married to a drunkard.

Our next chart illustrates the poorhouse source of defectives. The central figure being an epileptic, feebleminded, immoral woman, the mother of seven illegitimate children, three of whom died in infancy, the remainder are defectives. The mother was sent from the almshouse, where she had spent the greater part of her life, to keep house for a feebleminded man and his three feebleminded sons, one of whom is married to a feebleminded sister of one of the patients at our institution.

This chart illustrates the hovel source of defectives. A feebleminded man had by his epileptic sister an epileptic daughter with criminal instincts. He again committed incest with this daughter and had four children, all feebleminded, and one epileptic, and one an encephalic monster, who died soon after birth.

Only emptiness comes from the empty germ plasm. The mother and eldest daughter when not in the county jail or almshouse, live in a cellar in the town.

This chart illustrates the offspring from the union of an epileptic and feebleminded person and shows the breeding through several generations. In the principal fraternity, all

the children who grew up were epileptic, and all of these except one (and his application is on file) are patients at the Village. The epileptic girls of this family were the prey for both the white and negro in the neighborhood in which they lived. Two of them are mothers of illegitimate children. The father is very proud of the fact that he is able to have his children so well cared for by the State.

In our study of the inheritance of epilepsy, our field worker has covered the entire State by counties. We have records of 17,294 persons, 56 per cent. of whom are defectives, 12 per cent. being epileptic, 6 per cent. feebleminded, 3 per cent. insane, 1,793 died before they reached the age of 14 years.

So far the classified offspring from the matings of two epileptics, two feebleminded, or an epileptic and a feebleminded person, or an epileptic and an insane person, have all been defective. In the matings of epileptics with alcoholics, neurotics or normals the percentage of normals in the classified offspring is very small. In the first instance 14 per cent., in the second 9 per cent., and the last 33 per cent., which emphasizes the dangers resulting from epileptic matings.

In a recent study of the inheritance of epilepsy, in conjunction with C. B. Davenport of the Carnegie Institute of Washington, we found in epileptic strains that the proportion of epileptic children in the latest complete generation is double that of the preceding, but there is no evidence that the average number of children of epileptic strains is greater than in the population at large. Provided the married matings continue as at present and no additional restraint is opposed, the epileptic population of New Jersey will double every 30 years.

The most effective method of preventing the increase of epileptics is by segregation during the reproductive period or sterilization of all epileptics. Personally I feel that there is every justification for the application of the sterilization law to cases such as those whose charts I have demonstrated.

Mr. Henry Herbert Goddard, Psychologist at the Vineland Training School, said that in the time allotted to him he could not attempt to give any adequate idea of the necessity for this operation. He agreed fully with what Dr. Hurty had said and with what had been said by the others who had discussed this problem. Whatever may be our prejudices or inclination, or our shrinking from this thing, the situation has become so

desperate that we are compelled to seize upon anything and everything that offers a possibility of solution. One should not even hesitate very much because it might be said (if it could be said) that there are dangers and abuses attending it. The dangers and abuses that are going on to-day and which will continue if this matter of the propagation of the feeble-minded is not checked, are vastly greater than any one thinks. Dr. Weeks has shown charts showing how feeblemindedness has come down from generation to generation. It never works out. It is working in. It has been quoted that these people are increasing at twice the rate of the normal population.

The speaker then told a story of one family who had been investigated. The ancestry of one girl was traced back for six generations, and it was found that her ancestor was the illegitimate son of a feeble-minded girl and a young man of good blood. The young man afterward straightened up and married a respectable quakeress of his neighborhood, and they became the progenitors of about four hundred descendants. At the present time there are four hundred and eighty descendants from the illegitimate child of the other mating. But note the illegitimate child was the only result of that mating, whereas from the legitimate union there were eight children. Starting with eight in the good line and one in the bad, the bad family to-day numbers more than the good. That is one item. Here are a few statistics from the same family: There have been forty-one matings among the relatives of that family where both parents were feeble-minded; they have had 122 feeble-minded children, possibly two normal. That is an average of 4.6 to the mating, which is more than double what is recognized as the average number of children to-day.

Following the two lines of descent we can make this comparison: On the good side 496 normal descendants; on the bad side 46. Good side, no feebleminded; bad side, 143; good side, 1 sexually immoral; bad side, 33. We have over three hundred cases, 65 per cent. of whom show the hereditary taint.

I have here a record of the examination of 100 cases from the juvenile court in one of the cities of New Jersey. The 97th child examined was a normal child, and the only one in the 100. Sixty-seven were distinctly feebleminded. These are the people who make our criminals.

As one of the speakers has just said, we need to study this problem. We must study it. We need to get our understanding of this matter straightened out. A criminal was never born and criminality is never inherited. Feeble minds are inherited, and the probabilities are that children with such minds will become criminals. Until we learn to understand these cases we are working in the dark. We could strike out of our sterilization laws every class excepting feeble minds. If you take care of these the problem of pauperism, the problem of prostitution, and of criminality would largely disappear.

The speaker said that he would close with the words with which he began, and if he had not been able to make his hearers understand something of it in ten minutes, if they would come to the Vineland institution in New Jersey he would show them such facts that they would be compelled to recognize the necessity of resorting to this measure among others for the purpose of removing this unbearable condition.

Dr. William H. Carmalt, of New Haven, said that he had come to learn rather than with any expectation that he could contribute to the knowledge of the subject.

It is true that Connecticut has a law legalizing the sterilization of criminals and defectives, but is not operative in that it leaves to the judgment of the superintendents of the two insane hospitals and to the warden of the State prison the presentation to the executive board those who they think should have the operation of vasectomy or oophorectomy performed upon them; if these officials are opposed to the operation proposed, nothing can be done; the initiative rests with them and the two superintendents of the insane hospitals where the persons requiring the treatment would most likely be found have taken no steps whatever. The warden of the State prison called the board together once, but the histories of the cases were quite too meagre to justify the board in acting, and no further attempt has been made to carry the law into effect. It should be made mandatory, and some one taking interest in the subject be made responsible for its execution—otherwise the law as it stands is a fairly good one.

I have been greatly interested in the papers read this evening. Dr. Hurty's eloquent plea and the extraordinary reports by Drs. Weeks and Goddard, showing the hereditary influences emanating from the feebleminded as breeders of pauperism

and crime, demonstrate how potent is the evil and how important it is that this matter should be studied much more thoroughly than we have hitherto thought necessary. It has been regarded by the public too much as a punitive measure rather than from the sociologic and eugenic standpoint, and a campaign of education must be carried out to bring the community to understand how it is being handicapped by the unnatural (I use the word advisedly) methods civilization demands for the protection of these unfortunates. I beg not to be misunderstood; we must take care of the unfortunate individual, brought into the world through no will of his own; we would be false to our religion if we did otherwise, but it behooves us equally to protect posterity against a burden that will inevitably break it down if allowed progress untrammelled, or rather if given the long end of the lever as is now done by our false ideas of charity.

Dr. Goddard has struck the keynote of this work—it is the feebleminded, not the criminal, that is the source of supply. The criminal is to a large extent the accident of circumstance and opportunity, but beyond and behind this is the weakness of inheritance in not being endowed at conception with a force of resistance. The defective germ plasm is implanted at conception and our task is to prevent this implantation.

Prof. Johnstone has given us an instructive report of the effects of vasectomy and castration on the individual; so far so good; but in altogether too limited a number of cases to warrant a scientific generalization.

His results do not, as I see it, quite bear out Dr. Hurty's enthusiasm; it is one of the objects of the eugenics committee of the Carnegie Institution, to which I have the honor to be a member, to investigate. I hope when that committee reports it will be able to speak with some cold-blooded definiteness of the ultimate effects of sterilization on both the individual and on the community in which it is practised. Are the individuals relieved of the sexual instinct and are they any better fitted for wage earners? Are pauperism and crime affected by the procedure as shown by the statistics of the almshouse and prison in the communities in which it is carried out?

These problems are not to be settled by enthusiastic promoters, but by prolonged and laborious work carried out over a series of years by workers who have by practice and natural

gifts become skilled in ferreting out the origin of the defective germ.

Mrs. Caroline B. Alexander, of Hoboken, N. J., said that she would like to give a few somewhat disjointed and rather personal sidelights on some phases of the subject, aside from the medical aspect, for that had been and would be presented as no outsider could do it. Her experience had been rather fortunate in one way, and unfortunate in another, coming as she had into contact with so many horrible results of the perpetuation of the problem in the community through the breeding of the feebleminded and irresponsible. In New Jersey there are a thousand dependent children under the care of one board, which is constantly coming into contact with the child that should never have been born and which becomes a burden on the State. In the Juvenile Court and Probation Office they have the same experience. She had found that in the probation work of Hudson County marriage was considered the cureall of most of the crimes against young girls, whether the young girl (as often was the case) was feebleminded or not, and whether or not the young man was a proper subject for marriage. She has now been appointed official bridesmaid and in that office now no marriage can occur without her consent. She has been able to stop many marriages which had better not occur.

As far as the institutions are concerned, New Jersey has a population of only about 2,500,000, so that it is more possible for individuals to know what is going on in the institutions than in some other States, yet even there it is realized that it is absolutely impossible to so enlarge the institutions as to take in even a portion of the mentally defective. It is impossible to get from the government money enough to care for them—for instance, the 2,500 epileptics which Dr. Weeks had referred to. In all the institutions for delinquents there is the same story. From forty to sixty per cent. of mentally deficient are in the State Home for Girls, and the percentage for the boys would probably be the same.

One bad feature of this is the delinquent feebleminded girl. As soon as she becomes twenty-one she leaves the institution, and is no longer a ward of the State. Those in charge of her realize that she is a most dangerous person to allow at large, as she will almost certainly reproduce her kind, and yet she

goes free with the almost inevitable result. That can very fairly be met by the proposed operation. In the last analysis the enormous burden of $100,000,000 for the care of these people must fall on those perhaps least able to bear it, for the taxation which is constantly increasing and will constantly increase—not only for the care of various dependents, but in order to provide for all the advanced work which the State and municipalities are taking up, the dental work in the schools, etc.—all of which is making matters far more expensive for the taxpayers. The problem is also increased by the vast army of immigration which is constantly coming into New Jersey; the census for 1910 shows 445,000 coming into the State in 10 years. All of this falls upon those least able to bear it, for the working man pays in rent a disproportionate share of the taxes, and is therefore able to get a less comfortable home for his children, can afford less education and recreation for them and himself, and less nourishing food. It seems a great hardship that these burdens should be allowed to pile up on the backs of the men who are working hard for $12, $14, or $15 a week, who are paying for them in the end.

Mrs. Alexander said that she hoped this remedy which is pressing itself upon the attention of all, perhaps at first unwillingly, would receive the careful consideration which it deserves as one of the means of stopping this crushing incubus. It is not claimed that it will stop the whole trouble, that has been claimed for education, for kindergartens, and for many other reforms with consequent disappointment. Do not let us feel that this alone will accomplish everything, but it should at least be tried; she believed it would be tried in New Jersey by a commission who would apply it conservatively, and that it would not degenerate into a yellow paper sensation, but would be applied so carefully that all would feel that it had been well done and that there would be no sensational features about it. Perhaps some of the other speakers would tell how the New Jersey law was secured. It was done in a very effective way and in two years, without any commotion mainly through the persuasion of those connected with the State institutions who had the facts at their fingers' ends. In that way it passed the Legislature, then the Governor signed the bill. She expressed the hope that it would not be long before New York joined New Jersey in taking up this matter.

Charles A. Boston, Esq., President of the Board of Trustees of the Society of Medical Jurisprudence, spoke as follows:

I have recently learned that it is both a dangerous and an unpopular thing for a man to introduce dissent into a peace meeting (referring to the recent meeting at Carnegie Hall to urge the ratification of the treaties for arbitration with Great Britain and France), but such a dissent is my part this evening. I am here to speak a word in regard to the legal and constitutional features of this proposition. I am glad that it has been said that the meeting is wholly to discuss practical eugenics and not mere theories. I wish to present some thoughts which have not been presented, although one of the speakers has nearly trodden this ground in saying that criminality is not hereditary, and another that although he has had experience he is not yet ready to say more than to advise the continuation of experiments and study. I am in this latter class. Of that practical eugenics which advocates the adoption through suasion of the operation which has been commended this evening, I have nothing to say. I am speaking of the violent and involuntary performance of the operation upon unwilling patients through the operation of those laws which are designed to put into effect through violence some of the theories which we have had advanced to-night.

Within the past week I have had occasion to consider the fact that during the reign of Henry VII of England there was a radical change in the land laws in England, which resulted—unforeseen, it is true—in putting men off the land and making vagrants of a large part of the population of England. Henry VIII, one of the greatest reformers of England, but nevertheless a man of most unsavory reputation, attempted to eradicate the evil effect of this change in the land laws by killing the vagrants, and during his reign he caused to be hanged seventy-two thousand men who were the victims of the legislation of the preceding reign.

I suggest this thought to introduce to your attention the historical fact that legislation does not always accomplish its design, and that when a false step in legislation is made it frequently requires still more radical remedies to rectify the evil. I have recently talked with one of the State Commissioners on Lunacy for the State of New York. I am not prepared at the present moment to give statistics, nor to as-

sume an attitude with respect to the biological facts, but many facts and many experiences must first be collated and studied before the advisability of legislation on this question can be determined definitely and properly. I asked the Commissioner to whom I have referred how he accounted for the noticeable increase in the number of insane taken under the care of the State of New York, and he replied that in his opinion it was largely accounted for by the struggle for existence among the newly arrived immigrants, who here meet with conditions which neither they nor their ancestors have ever previously confronted, and that their insanity was, in his opinion, the result of the effect of unusual circumstances upon an enfeebled race.

My idea of the best way to remedy an evil is first to understand the cause of the evil, and then to study how it can best be eradicated. I am not one of those who would advocate extreme measures. Lawyers are naturally conservative, and I would not advocate rushing headlong into one error in order to correct another. The first error which reaches my attention in respect to the increase of feeblemindedness is, if it be error, the enormous immigration which we have invited without making proper effort to care for it, and the next is the economic condition with which we are all confronted, and under which the immigrant is powerless, and under which many go to the wall who would not do so under normal conditions.

Another reason why I think such legislation inadvisable at the present time is a question respecting its unconstitutionality. I have examined carefully every law in the United States, so far as I know, which permits or requires the surgical operations which have been spoken of this evening, and I have no hesitation in saying that in my opinion every one of them is unconstitutional. Unfortunately, in these days it seems that when a man speaks of the Constitution he must defend it or apologize. My defense and my apology for Bills of Rights in constitutions can be illustrated by appealing to the physicians who are here, and saying to them that their knowledge has not all come at once, but has been built up from past generations who have avoided what they learned to be mistakes and have clung to what they learned to be true. Similarly constitutions have been framed by political philosophers who have watched the tendencies of things and have found

it necessary once in a while to say, "You shall not do this or that." It is unfortunately true that a reformer, a persecutor, or whatever a man may be, who attempts to do what the Constitution and Bills of Rights condemn almost always has some theory for the improvement of society. It is a curious fact that some one's idea of the welfare and good of the public has been the excuse for almost every abuse of power which the Bills of Rights condemn.

I wish the short time allotted to me permitted me to enter into a longer exposition of the provisions of these Bills of Rights and the historical reasons for them. They are the work of political philosophers and grounded in unhappy experiences, but I have not this opportunity, and therefore advert to the specific laws providing for the operation now under discussion.

Of the New Jersey law I can say to its credit that it is the best and least objectionable of all, as it is the latest, but, in my opinion, every one of these laws neglects in some particular or other those precautions which we extend to every man's property, every man's life and every man's liberty by the Bills of Rights in all of our Constitutions.

I also wish that I might speak in detail of the particular constitutional provisions and safeguards which in my opinion are violated particularly by the Indiana State Law on this subject. Yet curiously enough Indiana has one of the wisest constitutions of any State in the Union which I have ever had occasion to consider. In this Constitution are more safeguards for personal liberty than I have seen in any other constitution, including a specific provision for the protection of prisoners in State prisons, and yet—I hate to hurt any one's feelings by saying it—the Indiana law is the worst in my opinion, from a constitutional standpoint, that I have ever heard of. It allows the Board of Managers a voice in the determination of the question; it makes no provision for counsel, for a hearing, nor for any resort to a court. As I read it it does not interpose a single safeguard which is extended by other laws relating to liberty or property with which I am familiar, and it seems to me to disregard every constitutional safeguard for a fair and impartial hearing.

The New Jersey statute, on the other hand, is designed to interpose several of these safeguards, but as they grow in

constitutional soundness it seems to me that these laws lose in the possibility of practical efficiency on account of the delay and expense necessarily incident to the trial such as is called for by the New Jersey law. There is one provision of constitutional protection in respect to which I wish I had the opportunity to speak. It is the constitutional provision against cruel and unusual punishment. Although the operation advocated is perhaps not painful, I have little personal doubt that the laws as now framed violate the provisions of the constitutions against cruel and unusual punishments. These provisions exist in the Constitution of the United States and in thirty-six of the States of the Union, including some at least of those which have adopted laws of the description which I am condemning. Curiously enough the provision of the Constitution of the United States in this regard is construed as not extending to the protection of citizens of the United States in their several States and against their State governments, although in the last ruling on the subject with which I am acquainted provisions of the Bill of Rights in the United States Constitution forbidding cruel and unusual punishment were extended to subjects in the Philippine Islands, so that we are confronted with the logical, but apparently anomalous, situation that while the Constitution of the United States does not protect us it protects the inhabitants of the Philippine Islands.

However that may be, similar provisions of the Constitutions of at least thirty-six States protect the inhabitants of those States.

Before leaving the subject of hasty and unconstitutional legislation, and as bearing upon the encouragement of practical eugenics, I wish to direct the attention of this audience to the fact that about two years ago much attention was devoted in the public prints to the so-called Page law for the examination of women under certain circumstances by physicians. The adoption of that law was heralded with a considerable furor of admiration and excitement from those in this State who commended its object. I am advised that it has proven inoperative because of the decision of a judge of our Supreme Court at Special Term that the law was unconstitutional in denying proper protection to the women in question by permitting the examining physician to reach an opinion

upon the rights of the persons to be treated under the law, instead of requiring those rights to be submitted to a proper tribunal.

I think I could speak perhaps for an hour in trying to educate those who do not appreciate the advantages of the constitutional safeguards as illustrated and proven by the history of abuses among mankind, but the time afforded to me is extremely limited, and I shall content myself with pointing out to you that the trouble with all hasty and drastic legislation is that no one can ever tell when it will be extended beyond its legitimate purpose, and beyond the purpose of its advocates, and I would remind you that the constitutional safeguards have been provided in order that no one, even though he has the welfare of the community at heart, can disregard the safety of the individual man. My suggestion to the advocates of the laws is "make haste slowly."

The President: I did not expect to take part in the discussion this evening. I am not so much interested in the sterilization of the unfit as in the prevention of the sterilization of the fit. "Lest we forget" that there is another side of this question of Practical Eugenics, I may be permitted to make one observation.

The learned jurist to whom we have just listened tells us that the surgical sterilization of criminals and defectives is a "cruel and unusual punishment" and a violation of the constitutional rights of the individual. The reader of the paper has told us that over 700 confirmed criminals have been sterilized in Indiana. This has been done by due process of law and under the direction of a Commission appointed by the State. The operation is simple, comparatively painless, easily performed within three minutes, and has no bad effect upon the health of the individual. True, he is deprived of his procreative power—a function which he does not especially value, and which if exercised at all would doubtless be to the detriment of society, as he would propagate his own kind.

What shall be said of the sterilization of the fit?

There are in this country thousands, I may say without exaggeration, hundreds of thousands of previously healthy women who have been sterilized by infection. These women for the most part were endowed with all those physical attributes which fitted them to become the mothers of sound, healthy

children—the most valuable asset of a nation. The sterilization of these women has not been accomplished by process of law, but under cover of marriage, by the men who vowed to cherish and protect them. The agent employed is a minute germ, the gonoccocus, often spoken of as the "nuptial microbe" from its so frequent introduction into the marriage bed. Sterilization through infection is not effected by a short quick stroke of the knife—nature is more bungling than the surgeon. The process is long, tedious, and painful—often attended with the most atrocious suffering. Moreover, it has consequences—serious consequences, not only to the health and life of the woman, but to society at large. Besides the potential loss of healthy citizens to the State, many of these women die from its effects. Eighty per cent. of the deaths due to inflammatory diseases peculiar to women are caused by this germ. Many others are compelled to drag out a miserable existence of lifelong invalidism. Thousands are condemned to the operating table to suffer mutilation of their bodies in order to save their lives. This does not take into account the mental suffering and anguish of the women, with a passion for maternity, who find themselves condemned to a childless wedlock—all the hopes and aspirations which centered in motherhood and children doomed to disappointment.

Now, unless we accept the view "that women are in the white man's world but not of it," it is pertinent to inquire whether the "Bills of Rights," invoked by the speaker for the protection of criminals and defectives, holds out a shadow of protection for the women who are subjected to this "cruel" but to them by no means "unusual" punishment.

It may be contended that the cases are not parallel; that we cannot compare a surgical operation with a disease process; but the result is the same. Sterilization by infection is not an affair of chance, but the result of the relentless working of pathological law. These infections are introduced into marriage through the voluntary acts of individuals; they are in every instance absolutely avoidable. Science has placed an entirely different aspect upon voluntary infections; it has narrowed them down to a question of individual accountability. No human being has a right to communicate through his voluntary act an infectious disease to another—even to his

own wife, especially when it entails such terrible consequences.

One word more: If it be a violation of the constitutional rights of a confirmed criminal to deprive him of his procreative power, and it be no violation of the constitutional rights of the innocent wife to be robbed of her highest attribute of womanhood, maternity, then, in my opinion, the constitution needs most violent revision.

Dr. Frank Moore, Superintendent of the New Jersey Reformatory, Rahway, N. J., said that during the past few years they had tested the mentality of the 500 inmates of the New Jersey Reformatory by the Binet system, and 46 per cent. were shown to be defective. The Binet test, however, was found to have its imperfections, for when the history of these defectives were studied it was found that 17.5 per cent. had not had more than one year of schooling, and it seemed unfair to class these with the defectives because they had not had a chance to become mentally developed, which is significant as being a warning against too hastily rushing into generalizations with all cases of supposed defectives until an effort has been made to remove the apparent deficiency by education or by other proper means. Eliminating this 17.5 per cent., 28.5 per cent. remained, however, who could be classed with reasonable certainty as mentally defective. By further test it was found that after the 17.5 per cent. had been subjected to education, 5 per cent. would perhaps be found to be defective, leaving 33 per cent. of the young men, who are supposed to be from sixteen to thirty years of age, to be really of only six to twelve years of age mentally. Of that 33 per cent. it was found that 40 per cent. had defective vision, in some cases only one-fifth vision in one eye; 47 per cent. had nasal obstructions or severe throat affections; there were also a large percentage with very bad teeth, affecting the nourishment of the body—all of which showed that there was need for the physician first of all, before resorting to the final operation of sterilization alluded to by the previous speakers, to make his office a repair shop, by taking down the blinds that darken the eye, and to remove the impediments that hinder the development of the mind. The speaker agreed with Mr. Boston that we ought to be very careful, and that sterilization should be the last resort.

It is not a valid argument against religion that we have had Christianity for 2,000 years, and yet have Sunday School teachers who become bank defaulters. We have also had medicine for 2,000 years, and yet have many diseases with us that medicine has not cured, nor can all crime be considered due to feeblemindedness. There are those who are not mentally defective, who have been well reared and have had many advantages who have also gone wrong. If we should sterilize all defectives we still would have other criminals. There is such a thing as the breaking down of the normal, and the normal becoming a criminal.

Mr. Alexander C. Proudfit, formerly of Letchworth Village Commission, said that he wished to bring out one or two economic considerations. There are in New York State some 20,000 feebleminded and epileptic persons, of whom about 3,000 are in institutions. This estimate was based on the investigations detailed in reports of the Commission on which he had served several years ago, and probably at present there are more feebleminded persons in the State. Shall we sterilize them?

Suppose that we have removed the suggested constitutional inhibitions, and have identified our feebleminded persons (for we have not found them yet). Suppose we have gone ahead and sterilized them. Where are they to live? That question has not been touched upon in the discussion. So far as women are concerned, very few people would recommend leaving feebleminded sterile women in the community to constitute a class of prostitutes dangerous to the morals of neighboring youth, because these girls and women will be immune from child-bearing. Any one who has had to deal with feebleminded women knows that in the unprotected condition and inherent attractiveness of many feebleminded women is the primary danger of their reproduction. The problem is one of the custody of these individuals. We have heard to-night that criminality has as its greatest factor feeblemindedness. The feebleminded man and woman, girl and boy, must be found and kept in custody. The speaker said that he could not urge too strongly upon those present the importance of making every effort, as a preliminary to this detection of feeblemindedness, to secure adequate appropriations for the support and enlargement of the institutions for the custody of these people

from early age to the oldest, so that ample provision be made to gather them under supervision and teach them useful trades in colonies where they will be kept from the dangers of the outer world.

Now, as to the economic side: It has been said that the burden of supporting the feebleminded falls upon the class least able to bear it, the taxpaying workman. It should be remembered, however, that when the feebleminded person has been sterilized if he or she is sent back to his or her family the burden falls not on the community as a whole and is thus distributed, but it falls immediately on those who are much less able to bear it than the average person. It falls on a family full of feebleminded persons, as we have heard so often this evening, so in the last analysis they will come back to the institutions, for sterilization does not make a feebleminded person self-supporting, as the instance noted by Dr. Johnstone illustrates. Custody seems to be the best method of prophylaxis against this evil. We need not attempt sterilization until we have obtained more data from Indiana as to the results. It would be well to have another session on this subject, when this data can be presented before the Society in such a manner as has been done by Dr. Johnstone and Dr. Goddard. We need data in full to know what has occurred in Indiana, and we can go slowly in New Jersey and New York until we are prepared to have such a law.

Dr. Max G. Schlapp, Neurologist, said that he wished to call attention to two points in this discussion; first, that the States of the Union ought to pass laws whereby it could be made possible to register every feebleminded and insane person. To-day we are simply caring for the feebleminded who are in institutions, and the vastly greater number outside of institutions are allowed to go their way, committing crimes and propagating their kind; whereas, if they were registered and their whereabouts known, this could to a great extent be prevented. Whether this was possible, or whether or not the Constitution would allow it, he could not say, but when the Constitution stands in the way of progress then it must be changed.

The other point was the question of the heredity of the feebleminded condition. He did not quite agree with the idea that most cases of feeblemindedness can be traced to families who

have always had a strain of feeblemindedness lurking somewhere. Feeblemindedness is a name given to a diseased condition of the brain which is due to many different etiological factors and shows many different lesions as the cause. It is not a reversion to an old type of a normal human being, but is a diseased condition of the individual. New cases of feeblemindedness are constantly arising in families whose ascendants were normal, and where the etiological factor is recognized. These new cases may or may not give rise to offspring who are feebleminded.

It is the duty of the State to seriously consider the question of feeblemindedness, to establish research laboratories in the institutions where feebleminded children are cared for, and if possible have these laboratories carry on research work in conjunction with laboratories of institutions of learning, universities, etc.; then the work could be more complete.

Hon. Robert W. Hebberd, Secretary of the State Board of Charities, said that the hour was late and he would be brief. This had been a very serious meeting, and he had been greatly interested in what Dr. MacDonald, especially, had said about religion not always being an exciting cause of insanity. He had heard a story which might be pertinent. To a preacher at an insane hospital an insane woman came up and gave an orange, which pleased him very much. On another occasion she gave him two oranges. He asked why she gave him these oranges; what he had done for her? "Why," she replied, "you have done more for me than the doctors; you have made me go to sleep."

When he had heard Dr. Robertson speak to-night, it reminded him that the Doctor had been one of the first to discover that the inmates at Elmira who had been paddled until the paddle was worn out, were really feebleminded or insane, and he caused a great many of them to be sent to the hospital at Matteawan and other institutions, and helped to raise the discipline of that great institution to what it is to-day, the paddle not being used there at all. A discussion of this nature, to be useful, to be more useful than it is, ought to be carried on in the legislative halls at Albany. The members of the legislature and the governor ought to hear these discussions, because it is necessary to make them understand these things before we can have proper legislation. That is one

reason why the State Board of Charities has found it advisable to establish a Bureau of Eugenics, hoping to get more means from the next legislature, to help it pursue the subject adequately and to prepare such a statement of facts as will cause the people of this State to understand the great need of taking action to provide for the unfortunate feebleminded creatures who require custodial care for their own protection and the safety of the State.

He had been much interested in a report recently sent to him by Commissioner Williams at Ellis Esland, in which was pointed out the necessity of establishing at Ellis Island a bureau which would make a study of the mental condition of the immigrants, especially the children, who enter at this port, for, unless we deal adequately with the question at Ellis Island, it will be very difficult to deal with it adequately in this country. It would be very much like the story of the old king who tried to sweep back the waves of the ocean. That is where we should commence to deal with the question.

With the backing of such an eminent authority as Dr. MacDonald, this society ought to take measures to secure the enactment of such laws as will carry his views with relation to sterilization into effect. There was little doubt that these laws could be made constitutional. It has been his experience that in order to secure the enactment of legislation at Albany you have to deal with that body as was done with an old race horse that he once knew of. You had to make him start half a dozen times or more before he got up energy enough to run the race, but when you had gotten up the energy in this way he would win the race. He had met that experience in the efforts to establish the farm colony for tramps and vagrants. We had to go to Albany time after time, and finally the last legislature enacted the measure that will help to take care of a thousand of these more or less feebleminded people, for most of them are really of this class. The State seems to be waking up to the importance of this subject. Only last week the City Magistrates at Albany set forth the reasons for establishing two institutions for the care of mentally defective delinquents and for a clearing house such as they have at Goëttingen in Germany, where the doubtful cases can be studied. It will be necessary, however, not only to have meetings of this kind, but to go to Albany, and to go repeatedly, and to show

to the legislature and to the governor the necessity for establishing these institutions, before we can hope to win any measure of success.

VOL. III No. 2

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

APRIL, 1912

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SOCIAL DISEASES

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A REGULAR MEETING OF THE AMERICAN SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43D STREET, THURSDAY, FEBRUARY 8, 1912.

The following papers were read:

I. REPORT OF PROGRESS.
By PRINCE A. MORROW, M. D.

II. REPORT OF THE COMMITTEE ON THE SOCIAL EVIL OF THE CITY-WIDE CONGRESS. BALTIMORE.
DONALD R. HOOKER, M.D., Secretary, Maryland Society of Social Hygiene.

III. THE REDUCTION IN VICE IN CERTAIN WESTERN CITIES THROUGH ADMINISTRATIVE REFORM.
MR. WIRT W. HALLAM, of the Chicago Vice Commission.

REPORT OF PROGRESS

BY PRINCE A. MORROW, M.D.

This meeting marks the seventh anniversary of the organization of this Society. It is eminently fitting that a report of the progress of this movement should be presented on this occasion, the more especially as we find in this retrospect abundant cause for congratulation in the amount and character of the work accomplished, and, at the same time, the most hopeful auguries for its future success.

On February 8, 1905, a handful of half-hearted men met in this hall in response to a call for a meeting to discuss the wis-

dom and expediency of forming an organization for the specific object of "The study and prevention of the spread of diseases which have their origin in the social evil." Only about twenty-five persons responded to this call, and the array of empty benches was so dispiriting that the meeting was adjourned to an adjacent smaller room. The movement so inauspiciously launched, started slowly, hesitatingly, then advanced with more certainty and courage, later boldly and more aggressively, until now it has gained recognition and respect, and achieved no small measure of success. It may be said of this Society as of the patriarch of old: "With my staff alone, I crossed over this Jordan, and now I am become two bands." Rather we might say twenty bands, for, as a direct outgrowth of this movement, there have been established twenty organizations with similar aims and purposes throughout the country, with two branches of this Society in Syracuse and Buffalo.

In addition, societies are being projected or are in process of formation in several cities.* The growth of this movement has extended beyond the seas. The New Zealand Society of Sanitary and Moral Prophylaxis was organized through the efforts of this Society in 1910.

The work of this the parent Society has been chiefly along educational lines—through public meetings and conferences, the circulation of educational literature, and through lectures. Two of its regular meetings have been held in connection with the New York Association of Biology Teachers, and one joint meeting with the New York County Medical Society.

During the last winter the efforts of this Society were directed to two specific objects: First, the repeal of the obnoxious Clause 79 of the Page Bill, and second, securing Health Department control of venereal diseases in this city, both of which were successful.

The Society of Sanitary and Moral Prophylaxis.

There has been a steady growth in the membership of the Society. In the year 1911 295 new members were added to the list. Not only America, but Europe, Asia and Africa are represented in our list of members. An active interest has

*Since this report was read Societies in Massachusetts and Southern California have been added to the list.

been created in Japan, and two of the Society's educational pamphlets have been translated into Japanese. The work is being done largely through the efforts of the Y. M. C. A. in Japan.

The demand for our literature is large and steadily increasing. 45,000 copies of Pamphlet No. 6, "Health and the Hygiene of Sex," have been printed, and another 5,000 is now in the hands of the printer, making 50,000 altogether. Over 25,000 copies have gone to the freshman classes of various colleges and universities, and we have received from the presidents of many of these colleges the most enthusiastic commendations of its value, and assurances of the good it has done. 28,000 copies of No. 1, "The Young Man's Problem," 10,000 copies each of Nos. 2 and 3, 27,000 copies of No. 4, "The Boy Problem," and 15,000 copies of No. 5 have been printed, and, for the most part, circulated.

There has been a large demand for the four-page circular setting forth the objects and aims of the Society and the facts which furnish motives to this movement. Nearly 200,000 of these have been printed, and a recent order for 50,000 came from the State of California. In addition, 20,000 copies of the leaflet on the "Need of Instruction in Sex Hygiene" have been printed.

One indication of interest in this movement is the demand from hundreds of libraries for the Transactions of the Society. This is due not alone, it is believed, to the intrinsic value of the papers and discussions, but because they furnish the record of a movement which has excited general interest throughout the entire country.

The "Journal of Social Diseases," which was intended to serve as the official organ of all the societies, is now established on a permanent basis. The earlier numbers are out of print, and the demand for the Sex Hygiene Number (October, 1911) was so large that two additional printings have been required.

There has been a great demand for lectures. The Society has now 10 regularly appointed lecturers. One of the most valuable fields of this lecture work has been found in the meetings of the mothers of the pupils of the public schools. The Public Educational Association, under whose auspices these lectures have been conducted, have recently notified the principals of all the public schools in the city that the lecturers of our Society are now available for this purpose. Our lecture work is unfortunately restricted by the limitations of the lecture funds.

The Pennsylvania Society for the Prevention of Social Disease.

Many large meetings of men, women and boys, segregated or mixed, have been addressed in various cities throughout

the State by the secretary on the subject. "The Relation of the Citizen to the Control of Social Diseases." A branch organization has been established in Williamsport. A large meeting was held under the auspices of the Pennsylvania State Medical Society at Harrisburg, and the movement thus formally endorsed by the State Medical Society.

A Woman's Advisory Board has been added to the effective forces in the field. An effort is being made to enforce the laws already upon the statute books relating to the quarantining by the Health Board of persons afflicted with any contagious disease dangerous to the community, the enforced hospital treatment of any person afflicted with contagious disease who cannot be properly treated at home, and the reporting to physicians by the Board of Health of persons laboring under a contagious, pestilential disease, and the enforcement of laws relating to disorderly houses. It has been found that only one hospital in the State opens its doors to patients suffering from social diseases.

Several editions of 25,000 copies of a circular of information for women has been printed and distributed. A complete set of negatives for the preparation of lantern slides has also been made, illustrating the many extra-genital symptoms caused by social diseases.

A public conference on sex hygiene was directed by this Society under the auspices of the Philadelphia Child Welfare Planning Conference November, 1911. A permanent exhibit illustrating the need of instruction and methods to be employed will be used in the work throughout the State. An entering wedge has been inserted, at least in Philadelphia, with a view to the introduction into public schools of intelligent graded teaching in normal sex hygiene.

An effort is being made to secure an endowment fund of $50,000, as far as possible in endowment subscriptions of $1,000 each, to carry on the work of the Society.

Chicago Society for Social Hygiene.

The literature of this Society consists of a 64-page pamphlet entitled "The General Need of Education in Matters of Sex," a pamphlet entitled "The Sexual Necessity," and four leaflets: "Sex Hygiene for Young Men," "Family Protection," "Community Protection," "Prospects and Retrospects."

Requests for this literature have been received from 150 colleges, 400 Y. M. C. A.'s, besides a number of churches, schools, settlements, women's clubs, army and navy people, business people and others.

Work has been taken up along similar lines by several groups of people here in the city, who are co-operating with our organization.

The first was the Chicago Women's Club, which has taken up the subject especially from the standpoint of the protection of mothers and children and the proper training for children.

A union meeting of ministers, organized as the Illinois Vigilance Association with a view to working along moral legislation and law-enforcement lines, for the suppression of the White Slave Traffic and the reduction of open or notorious vice.

Later, the Chicago Vice Commission appeared as an outgrowth of the difference of opinion between the Illinois Vigilance Association speakers and people interested in the subject from the standpoint of municipal government responsibility in the matter.

The result of the Women's Club work has been to introduce the subject into the National Federation of Women's Clubs, the State Federation of Women's Clubs, of a Woman Physician addressing Women's Clubs, Church Associations and other groups of women, on numerous occasions for the past four years.

The result of the Illinois Vigilance Association work has been a wide publicity, a good deal of prosecution and law-enforcement, and some State and national legislation for the suppression of White Slave Traffic and similar crimes.

The result of the appointment of the Chicago Vice Commission has been the publication of the Vice Commission Report.

Chicago Public Schools have, within the past year and a half, made an effort to teach the High School pupils something of the subject of Social Hygiene.

The Maryland Society for Social Hygiene.

The secretary reports that the Society has held two public meetings; attendance, 1,600. Meetings for boys and men, 41; audience, 1,050. Meetings for women and girls, 25; audience, 1,550. Total: 68 meetings; attendance, 5,200.

Six thousand copies of literature have been distributed. This, however, does not indicate all the work of the Society, as the character of the work has been such as to influence a great many people and to produce much thought and discussion upon the subject from physicians, clergymen, teachers, social workers and others interested in the public welfare.

Other details will be given by Dr. Hooker in the paper presented this evening.

St. Louis Society of Social Hygiene.

An address given before the St. Louis Medical Society by invitation was adopted by the committee as an official utterance, and twenty-five thousand copies have been sent to care-

fully selected lists of names, such as the membership of the Civic League, the women's clubs, the ministers and teachers, the City Club, to the 6,850 names given in the Blue Book's list of members of clubs in the city, to 8,000 of the members of the Citizens' Industrial Association; and 1,000 were distributed at a meeting of the Central Trades and Labor Union.

The press of the city has supported our campaign through editorial endorsement, and one paper printed an open letter to the fathers and mothers of St. Louis, urging them to give their children the instruction in matters of sex they ought to have. We have also published and distributed thousands of four-page circulars as follows:

"The Delinquent Girl," containing typical cases from the report of a Juvenile Court Probation Officer, with recommendations for improving the situation.

"A Plain Talk with Boys on Sex-Hygiene."

"A Straight Talk with Employers and Leaders of Organized Labor."

"Effect of Venereal Diseases on Young Men."

The medical members of the executive committee and the president of the society are authorized lecturers and have responded to such requests as have been made for addresses on the part of the parents' societies, clubs, schools, etc.

Our only legislative efforts have been to encourage the city government to pass a bill authorizing a commission to examine the dance halls and report with recommendations for legislation intended to free these places from evil influences now prevalent.

Spokane Society of Social and Moral Hygiene.

A series of seven circulars has been published:

1. The Need for Education in Sexual Hygiene.
2. A Frank Talk with Boys and Girls About Their Birth. For children 6 to 10 years of age.
3. A Straight Talk with Boys About Their Birth and Early Boyhood. For boys 10 to 13 years of age.
4. A Plain Talk with Boys About Their Physical Development. For boys approaching and during puberty.
5. Sexual Hygiene for Young Men.
6. A Plain Talk with Girls About Their Health and Physical Development.
7. Sexual Hygiene for Young Women.

Thirty-three thousand copies of these circulars were issued the first year. During the next year many phases of work were exploited. The committee on local conditions investigated public dance halls in the city. Their report was brought to the attention of many parents at subsequent public meetings, as a warning of the dangers of these places.

As a result the executive committee inspected the penny arcades frequented by boys and men, and finding many of the pictures grossly objectionable, reported conditions to the mayor, who ordered the proprietors of the arcades to submit all pictures to the committee for inspection. This was done, and eventually resulted in the appointment of a Board of Censorship over these exhibitions.

Public meetings have been held from time to time as one of the chief means of education.

Through the co-operation of the Board of Education, the superintendent of schools and the principals of the schools, the most successful work of the year was made possible in the present meetings conducted by the Society in various school buildings. Eleven buildings were utilized for this purpose, with a total attendance of about 825—an average of 75 at each meeting. The High School principal invited the Society to present its work to the faculty, and as a result a meeting of 250 persons, parents of the students, was held.

Another important work has been the distribution of literature. Eighty-three thousand copies of the circulars mentioned were printed the first two years and had wide circulation. Designed for use in Spokane and vicinity, they have gradually come to be known throughout this and foreign lands as the result of notices given them by various magazines and publications. In one year, 900 letters asking for them were received,—these representing universities, colleges, high schools, normal schools, women's clubs, Y. M. C. A.'s, Y. W. C. A.'s, church and Sunday school organizations, publishing houses, moral and social reform societies, army posts, W. C. T. U.'s, rescue homes and many individuals in private life.

There have been numerous requests for our literature from other parts of the country, including Canada, England, Spain, Alaska and India. Some have purchased them in quantity and altogether, about 3,500 copies have been sent out. The public libraries of Washington, D. C., and Los Angeles, Cal., have requested our circulars to be placed in those libraries.

The third annual report shows that the work consisted, during that year, largely of an educational campaign. The parents' meetings were continued and numerous other meetings held. Addresses were made at several of the lodges, before the Chamber of Commerce (one of the most enthusiastic meetings of the year), before the Spokane County Nurses' Association and the Y. M. C. A., the W. C. T. U. and mothers' meetings, while the Liberty Park Improvement Club invited the Society's speakers to one of its sessions.

Effort was made to secure the interest of the churches in this work, with good success. A beginning was made in giving instruction to the young, addresses having been given to

the boys of the High School, to the entire student body of Spokane College, etc.

A new feature was the out-of-town work, particularly a lecture at the Parent-Teacher Conference at the State Normal School at Cheney, since which time the Society has co-operated with the Normal faculty in the work dealing with social hygiene. The Society also conducted meetings in other surrounding towns with a total attendance of about 3,600 people.

The most tangible result of the Society's effort is that in reference to the Normal Schools of Washington. Largely through the influence of the Society the State Board of Education has incorporated in the curriculum of the Normal Schools, beginning with the fall term of 1911, a course in sexual physiology and hygiene. This course consists of 18 classroom periods, and is required of all students who expect to graduate.

In complying with the State law the following recommendations of the principals of the Normal Schools have been adopted:

First.—That the State require each student who takes the secondary or a diploma in the State Normal School, to earn one credit in sex and moral hygiene.

Second.—The school gives a series of talks to the summer school students who are entered in the physical training classes. In the fall of 1911 all students asking for secondary or advanced diplomas were given two periods a week for one semester. The students are expected to take notes and take part in the discussion. They expect to get out a bulletin every month for distribution, and the teachers over the State write this school almost daily, asking for information. They have never given instruction to mixed classes, women physicians instructing girls and men instructing men. Talks have also been given to boys by Dr. J. G. Harbison, of the Spokane Society of Social and Moral Hygiene; although the boys have no regular courses, they probably will have next year. The subject is treated in a general way, first from the biological standpoint, second the pedagogical, third the sociological. The pathological aspects are treated relatively to the above three divisions—frankly, but without undue emphasis.

During the year the Society went on record as unalterably in favor of suppression and eradication of prostitution, and opposed to the establishment or maintenance of a restricted district.

Efforts are being made toward presenting the work to the labor unions for consideration; also toward extending it to other cities.

Social Hygiene Society of Portland, Ore.

The publication committee has issued two leaflets, one setting forth the need, importance and method of the work—the other, No. 2, being entitled "The Four Sex Lies."

The committee has scheduled a series of 44 parents' meetings to begin November 9th, invitations to these meetings being printed and enclosed in envelopes and given by the teachers to the children to take home to their parents. About sixty were present at the first meeting and one hundred at the second. Others will be held later.

The committee on social hygiene are preparing a group of lantern slides to be used by the lecturers. A committee on Y. M. C. A. and education has outlined a plan involving the education of the entire Y. M. C. A., both boys and men, and will use both lectures and printed matter in their work. They have held one fathers' meeting, at which sixty-five men attended.

The committee on public education has planned to give lectures and to distribute printed matter through the co-operation of women's clubs, the public library, insurance companies, and through the co-operation of employers in department stores, factories, railway and street car companies. The assistance of a business men's committee has been secured in order to have the co-operation of employers.

A lecture has been given before an organization known as the "Big Stores," which has an audience of about one hundred. Groups of students in business college, Y. M. C. A., military academy, etc., have been addressed. Also meetings of business men have been held. The committee has also undertaken to review a large number of books with a view of selecting and classifying the best.

Colorado Society for Social Health.

The Secretary reports that this Society has used the literature of the other societies for distribution. Considerable work has been done in securing the enactment by the Colorado Legislature of drastic law in dealing with the macquereaux throughout the State. Arrangements have also been made for having sexual hygiene taught in the schools. A questionaire letter addressed to each minister in the State is now being issued, asking for their co-operation in instructing the people in a careful and definite way as to the prevention of social diseases.

California Society for the Study and Prevention of Syphilis and Gonorrhoea.

The Secretary reports that while the Society has not been

able to continue work as aggressively as they had wished, partly because they lack the funds and partly for other reasons, they have accomplished some good work.

Some of the members of the Society have been called upon to address various clubs and societies, and public meetings have been held. Steps have been taken, indirectly through the influence of the Society, toward the education of young people attending the public schools. The State Board of Health has co-operated with the members of the Society and has established a bulletin which has added greatly to the interest of the Society's work.

Detroit Society of Social Hygiene.

The work of this Society has been a campaign designed to awaken the people to the needs of scientific education on sex hygiene.

Addresses before public meetings were followed by lectures to small groups of men, boys, women, factory women and girls by a local lecture corps of twenty men and women physicians. More than a hundred of these talks have been given. Pamphlets have been issued on the following subjects:

1. A Word to Parents on Sex Hygiene.
2. To the Girl Who Does Not Know.
3. A Plain Talk With Boys.
4. Some Plain Facts for Young Men Upon Sexual Matters.

About 30,000 leaflets have been printed, the most of them distributed, partly gratis and partly paid for.

Meetings have been held in conjunction with the Wayne County Medical Society. At one of these meetings the subject was: "Shall Venereal Diseases be Reported to the Board of Health?" The consensus of opinion was that the diseases were dangerous and communicable, and should be under Board of Health control. Other organizations of men and women in Detroit were asked to include in their programs for the year some discussion of the subject of Sex Hygiene, with a view to improving conditions along social, moral, hygienic, legislative and law-enforcement lines.

Indiana Society of Social Hygiene.

The Indiana State Board of Health has three or four lecturers in addition to the Commissioner of Health, Dr. J. N. Hurty. These lecturers, combined, give from five to twenty lectures a week during the fall, winter and spring, and some lectures during the summer. They have also issued a pamphlet, 100,000 copies of which have been printed. They work in connection with the Y. M. C. A., with churches, with women's clubs, civic and business organizations, or any group

of people desiring information. The lecturers are in the pay of the State Board of Health and the traveling expenses are paid by the State.

Milwaukee Society of Social and Moral Hygiene.

This Society was organized several years ago and has been working locally. Some of the members are interested in rescue and reform work for girls, and have devoted more of their time to that than to the Society proper. A substantial membership, and is working effectively.

The West Virginia Society of Social Hygiene.

The Secretary reports that the Society has held six public meetings, the audience varying from fifty to three hundred people at each meeting. Several hundred copies of the Society's literature and the literature of other societies have been distributed. The bulletin of their organization shows the membership of medical and non-medical people, including the Governor of the State. In addition to the Society's work. Dr. S. L. Jepson, editor of the West Virginia Medical Journal, has given a number of lectures upon the subject of sanitary and moral prophylaxis. These lectures have been delivered in nine of the principal cities of the State and the total attendance has amounted to 2,350.

Connecticut Society of Social Hygiene

During the last two years the Society's membership has increased from 600 to over 800. It has published four leaflets on Sex Hygiene, viz.:

1. General Statement.
2. For Young Men.
3. For Young Women.
4. Information for Persons Having Venereal Disease.

Over 60,000 copies of these were distributed. Some of the leaflets have been translated into Italian, French, and Polish. Every physician of the State has received copies of leaflet No. 4 for distribution to his patients. One thousand copies of the report of the New York grand jury in "the white slave traffic" have been distributed. One thousand copies of the series of educational pamphlets published by the American Society of Sanitary and Moral Prophylaxis have been distributed free or by sale. A large number of the various approved books on sex hygiene have been sold and many of these books have been lent to people unable to buy them, after the manner of a circulating library.

The Society has established over twenty local educational committees in the various towns of the State and these committees have been responsible for over 100 lectures on the subject of Sex Hygiene.

The Texas State Society of Social Hygiene.

The Society has published some booklets. The work so far has been educational and in co-operation with the State Medical Association and the women's clubs throughout the State. The Society is actively and successfully engaged in the introduction of the teaching of sex hygiene into the schools, colleges and universities of the State. "We are dealing with the larger question of race culture and, of course, show the relation of the venereal peril to this question."

New Jersey Sanitary Association.

This Society, recently organized, has made arrangements for holding meetings in different parts of the State, to arouse enthusiasm and induce men and women to join in the effort to control the spread of social diseases. The first of these meetings has been arranged in conjunction with a section of the Mothers' Congress of the State, who are interested in child welfare and infant mortality.

Seattle Society of Hygiene.

Too recently organized to report active work.

The Mexican Society of Sanitary and Moral Prophylaxis of Venereal Diseases.

This Society was inaugurated under the auspices of the Academy of Medicine of Mexico.

The Society's first step was to start the magazine, "The White Cross," with the object of putting into popular form information on the dangers of syphilitic-venereal diseases to the family, society and the nation.

It published and distributed widely Dr. Fournier's pamphlet, called "For Our Sons When They Are Eighteen Years Old."

An interesting original work by Mr. Roumagnac, entitled "Regulated Prostitution: Its Inconveniences, Its Inutility and Its Dangers," was read and discussed in several meetings.

On the Society's initiative the Spanish Benevolent Society established a free clinic for syphilis and blenorrhagie, and the School of Jurisprudence inaugurated a series of lectures for the young students.

On the Society's initiative the serious and reputable journals began a campaign against the pornographic press which gave

At the Society's request permission was given by the Department of Public Institutions and Fine Arts to hold lectures in the night schools for adults, in the normal schools for teachers and in the manual schools for men and artisans. This work is now in progress.

As a result of a discussion whether venereal and syphilitic diseases should be a legal bar to marriage the Society has placed before the Revisory Committee of the Civil and Penal Code the necessary proposed reforms and the committee has the matter under consideration.

I have read only the more salient features of these reports to indicate the various directions in which this work is expanding, the agencies utilized and the methods which have been employed.

I may now refer briefly to the influence of our propaganda in creating a public sentiment in favor of this work, especially in enlightened centers.

It was recognized by those who inaugurated this movement, that in the prophylaxis of a class of diseases which both social sentiment and professional ethics have always united to cover up and conceal, the first and most essential condition was that the public should recognize their existence and understand their significance. The keynote of this campaign was sounded as—education of the public. The chief features of this educational policy have been publicity of the extent and dangers of venereal diseases and sex instruction.

What are some of the most apparent and at the same time the most significant signs of progress in this field?

1. The change in the spirit and practice of the medical profession in sharing its knowledge with the public—the break with the policy of silence and concealment. It may be fairly claimed that this Society was the first to bring the discussion of these diseases into the open, to pronounce their names before mixed audiences of men and women, and to place this class of infections on the same plane of publicity as other infectious diseases dangerous to the public health.

As a result of the publicity campaign inaugurated by this Society, there has been created a professional and public sentiment in favor of the Health Department control of venereal diseases. This marks a distinct and important step in advance, but one that could not have been taken without the preliminary

education of the public accomplished by the societies associated in this movement.

2. The change in the attitude of the public toward the sex problem. We find that the present day is marked by an open-mindedness on the part of the public, a receptivity to the knowledge of the facts which furnish motives to this movement, an intelligent recognition of the significance of these facts, which is in striking contrast with the indifference, the apathy and the hostility, even, on the part of the public, which formerly prevailed. In many social circles this formerly forbidden topic is now discussed with a frankness, a candor and a competence which has never before been known in social history.

3. Among the most encouraging signs of progress is the change, I might more truly say, the revolution, in pedagogic and social sentiment toward the question of the introduction of sex teaching in schools and colleges, as well as in the home. This Society has always regarded the instruction of young people in the laws of hygiene and sex, as the most important and valuable feature of its educational program, and also the most difficult, as it ran counter to deep-seated convictions and prejudices fortified by generations of heredity and training. It is gratifying to report that a wide breach has been made in this wall of conventional prejudice.

Those of you who were present at the joint meeting of this Society with the New York Association of Biological Teachers in October last will remember with what practical unanimity the question of introducing sex teaching in schools and colleges was accepted as constituting an integral part of a rational education. It was so definitely accepted, that it was deemed superfluous to discuss its importance or practicability; the only question was one of matter and material. The number of "Social Diseases" containing the papers and discussions at that meeting was recently sent to 1,200 presidents of colleges and universities, and to superintendents of public education with an accompanying letter asking their opinion relative to—

1. The importance of educating young people in the physiology and hygiene of sex.

2. The practicability of introducing sex teaching in schools and colleges.

3. The matter and method of the proposed instruction.

Within the few days that have since elapsed, nearly two hundred and fifty replies have been received. With few exceptions, there was the most unqualified endorsement of propositions one and two.

The need of such teaching is pronounced "imperative," "vital," 'indispensable." "The most vital question civilization has to answer. When rightly answered, a number of other difficult social problems will have become non-existent." "Its value cannot be over-estimated." "Of the most vital importance to the physical as well as to the moral and spiritual uplift of the race." "Such education is the surest safeguard of youth." "An intelligent and reverent understanding of sex will cleanse the world of the defective conditions of humanity physically, morally and spiritually. Many a life is wrecked because of the ignorance of these vital principles of physiology and hygiene. Many a human being spends a life that is worse than torment, because he has not received the right instruction," etc., etc.

In reply to question three, there was generally expressed some doubt as to the wisdom or expediency of introducing this teaching until the problem of the subject-matter and methods of such instruction and the age at which it should be given, had been worked out, and teachers had been prepared to do this teaching wisely and effectively.

This practically unanimous endorsement of the teaching of sex in schools and colleges was a revelation and a surprise. Seven years ago scarcely an educator in this country would have had the courage to lift his voice in favor of such a radical innovation upon our established system of education.

As stated in the report of the Spokane Society, the Board of Education of Washington has made sex teaching mandatory in all the Normal Schools of that State. No student in one of these schools can apply for a certificate or diploma who has not completed a full course in this department.

A collective investigation which is now in progress but not yet completed, undertaken by a committee of the National

Education Association, shows that in 138 schools and colleges in this country personal and sex hygiene is systematically taught. The subject is reported as "required" in 55, "elective" in 15, and in 66 there was no specific reply to the question. In 88 schools, classes are separate, in 23 mixed. Physical examination is required in 87.

4. Public sentiment is undergoing a change in reference to the treatment of the problem of the social evil. Many years ago I voiced the sentiment of many students of this problem in stating that we would never deal rightly or effectively with the social evil until we recognized that the prostitute is not so much a culprit or criminal as a victim of bad social and economic conditions. In all measures dealing with the social evil, the woman has been regarded as the chief offender against morality, and the responsible cause of the spread of the diseases of vice. No one can study the unilateral measures which have been employed without reaching the conclusion that reglementation as a sanitary measure is a complete failure, and as a police measure, a rank injustice.

The revelations made by the Chicago Vice Commission showing the appalling extent of commercialized graft as a factor in the ruin of young girls and their entrance into a life of shame and the exposure of the economic conditions which impel so many thousands of them along the path to prostitution, have placed an entirely different light upon this question. The significance of these facts has begun to penetrate the social consciousness as never before. There has developed what Jane Addams terms "a new conscience in regard to an ancient evil."

Then, too, there has been a marked change in social sentiment in relation to the toleration of public houses of prostitution. Many are asking whether prostitution is such a necessity, so indispensable a condition of our social life as has been pretended. With the sweeping away of the physiological fallacy of the "sexual necessity for men," it logically follows that what is not a necessity for the individual, is not a necessity for society, and that the State cannot be justified in tacitly tolerating public provisions for satisfying the so-called sexual needs of its men.

Public sentiment in many communities is gradually crystal-

lizing into the conviction that in dealing with the social evil it is no longer a question of segregation in restricted localities, of repressing its open manifestations, but rather a question of suppressing all public houses of prostitution.

We are beginning to recognize that there is no worse sophistry than the historical generalization of Lecky, that the prostitute serves as the protector of the home by furnishing an outlet to the passions of men which would otherwise be directed to pure women; it is as absurd as the idea that the diseases of vice are the best guardians of virtue.

Now as to the accomplishment of the specific purpose for which this Society was organized, it may be stated that there is every reason to believe that one phase of this prophylactic work has yielded most gratifying results, viz.: the limitation of infections introduced through ignorance into marriage. Moreover, there is every reason to believe that the amount of immorality in young men, especially in colleges and universities, has been materially reduced through lectures and the distribution of educational literature. Persons qualified to know have expressed the opinion that immorality in the student classes in many colleges and universities has been reduced within the past three years 20 to 40 per cent.

This report of progress would be incomplete without reference to the union of the various societies in this country into a national organization, under the title of The American Federation for Sex Hygiene, which was accomplished in St. Louis some eighteen months ago. Efforts have been thus far chiefly directed to placing this Federation upon a sound financial basis. Five thousand dollars was raised as a preliminary fund to be expended in securing a large endowment fund which would enable the Federation to begin the important work opening up before it on a broad, comprehensive basis, and to do the work in a big, effective way. Twenty-five thousand dollars a year for three years has thus far been pledged to the Federation.

REPORT OF THE COMMITTEE ON THE SOCIAL EVIL OF THE CITY-WIDE CONGRESS, BALTIMORE, 1911.

By Donald R. Hooker, M.D.

At the first gathering of this Congress the opening meeting was devoted to the question of Public Hygiene. Dr. William H. Welch in his paper quoted Dr. Osler as having said in connection with tuberculosis that Baltimore was just sitting on the edge of the bed and rubbing its eyes. Dr. Welch went on to say: "I think we can say to-day that Baltimore is fully awake, clad and ready for the work of the day." If this be true, then your committee on the Social Evil may, without temerity, proceed to its report.

At the outset it is proper to state that this committee was allowed neither time nor funds for investigation. We have therefore confined our report to a presentation of facts gathered by other agencies in this city.

The term Social Evil has been accepted as applying to those conditions which surround prostitution and include such problems as the relation of prostitution to the community, the extent, and causative factors in illegitimate maternity, the white slave traffic, the prevalence of venereal disease, etc. We may properly proceed at once, therefore, to inquire into the amount of prostitution in Baltimore City.

The law covering houses of prostitution may be quoted as follows:

"BAWDY HOUSE—(Misdemeanor)."

"It is a misdemeanor to keep a bawdy house or house of ill-fame. Penalty: Fine not exceeding $500, or imprisonment not exceeding one year in jail or House of Correction, or both. (Art. 27, P. G. L., Sec. 18.)"

"And it is unlawful to let a house to be kept as a bawdy house. Penalty: Fine or imprisonment, or both. (Common law offense.) (Hochheimer, Cr. L., Ch. 49.)"

"Note.—A bawdy house is defined as a place kept or resorted to for the purpose of fornication, prostitution or other

lewdness. Upon trial of any person charged with keeping a bawdy house or house of ill-fame, it is competent for the prosecution to offer in evidence the general reputation of the house. (Art. 27, P. G. L., Sec. 18.)" *

Yet in spite of this, as is known to many, if not all, in this audience, we actually have here a pseudo-regulation of prostitution. Under the ruling of the Supreme Bench the police supervise the houses of prostitution, and once a year the keepers are summoned to court for the infliction of a "fine," the amount of which depends in large measure upon the order kept in such disorderly houses, and are not again molested until the succeeding year. Such fines amount to $5.00 and costs. The records thus available show that there are not less than 296 such houses averaging 4 inmates, making a total of 1,184 prostitutes. It is of interest to deduce from this the yearly returns from the traffic. If we estimate the cost of maintenance of each prostitute per week to be $5.00, we find that the lowest conceivable gross income from the trade must be $307,840. A conservative estimate, considering the cost of clothes, rent, profits, etc., would double this, making the gross profits not less than $615,680 per year. Our city, therefore, does a yearly business in prostitution of not less than $600,000. This would be proportionately $1.00 for each man, woman and child in the city per year. In indicates further that one "official" prostitute exists to every 500 inhabitants, again including here men, women and children. If it be true that the average life of a prostitute is six years, then to retain our supply we must yearly recruit 200 girls for the business. Of this yearly contribution some are white slaves, for which the houses of prostitution create a demand and constitute a market; some are voluntary sacrifices, but probably the largest group comprises those girls who are seduced into illegitimate maternity, and who find that economic stress and public sentiment permit only this source of livelihood.

The figures here considered present the minimum extent of prostitution in our city. That indeterminate group which includes street walkers, kept women, and occasional offenders, as well as in those houses of prostitution not listed by the

* Instructions and Digest for Police Department of Baltimore, 1907.

police, would undoubtedly swell the total enormously. It is our purpose, however, to present only known facts, and thus to avoid absolutely the criticism of exaggeration. The question at issue obviously requires no exaggeration to impress its enormity and seriousness.

It is sometimes asserted that horrible as is the traffic in women's bodies for the gratification of sexual lust, still it is better to sacrifice a few women and to regulate the trade in order to insure the protection of virtuous women and girls from assault. Furthermore, judicious restriction and regulation have been considered efficient in removing temptation from the reach of the youth of the community. Time and the limitation of this report will not permit a thorough discussion of these assertions. We desire to emphasize only one point. If the community officially tolerates prostitution the very logical conclusion follows that sexual indulgence outside of marriage is permissible. The effect of this is far more serious than appears at first sight. Our youth are not so ignorant of conditions in the city as many parents fondly suppose. Curiosity and assurance of safety from discovery tempts practically every lad to visit "red light" districts. Drinking is encouraged, and monetary considerations compel the women to urge the boy to go beyond the limit his sober judgment would set upon his acts. This applies particularly to boys of better class, those who have money to spend. The other great class of boys and men who have little money to spend must patronize prostitutes of the lower strata, or what is probably more commonly the case, must depend for their satisfaction upon the seduction of girls who, for the sake of entertainment and companionship, ultimately pay the price of their virtue. This class of boys and men justify their action on the ground that extra marital sexual indulgence is not wrong, since the community not only tolerates public houses for those who are able to pay, but purposes to insure safety from robbery, exposure and blackmail by the most efficient police supervision.

The burden placed upon the community by official toleration of prostitution may be indicated in two ways: (1) Illegitimacy, applying particularly to the second group above discussed, and (2) venereal disease, applying particularly to the first group. It will of course be apparent to you that there is

no sharp line of differentiation between these groups. The arbitrary separation serves merely to clarify the discussion.

On account of the incomplete registration of births in this city, it is impossible to give accurate figures as to the yearly number of illegitimate births. In the past year, however, the Henry Watson Children's Aid Society has developed a Bureau for Mothers and Infants to care for girls with illegitimate children. In connection with this work agents have found 699 such cases. That the number thus reported is far below the actual number is more than probable. It is estimated from this work that certainly not less than 1,000 cases of illegitimate pregnancy occurred in Baltimore City in the past year. Such cases cost in hospital care about $30 each, making a total cost borne by the community of $30,000. Such estimate does not include the institutional care of a large percentage of illegitimate infants deserted by their mothers.

In connection with this phase of the problem, it will be of interest to report the analysis of 194 cases of illegitimate maternity made by the Children's Aid Society:

23 per cent lost their mothers in early childhood and were compelled to shift for themselves.

33 per cent went to work under 12 years of age.

17 per cent grew up in homes morally unfit, one or both parents having an immoral record.

23 per cent were not earning sufficient income for their bare necessities at the time of seduction (less than $3.00 per week).

The available data in regard to the extent of infectious venereal disease is likewise unofficial. In 1906 a Committee of the State Medical Society made a statistical investigation of this subject. A circular letter was sent to all physicians practising in the city asking for a report on the number of cases of venereal disease treated in the year past. To this letter 151 replies were received, being about 13.5 per cent of the letters sent out. These men reported a total of 3,090 cases. When allowance is made for the cases treated which were not reported and for those cases treated in drug stores and by charlatans, it is obvious that an enormous morbidity due to these diseases exists among people able to pay for medical attention. To this total must be added the cases treated in hospitals and

dispensaries. Only 17 of the 41 hospitals in the city afforded any opportunity for statistical research. In these 17 hospitals 6,360 cases were treated. Clearly this number is far below the actual number treated in hospitals. This investigation revealed then a total of 9,450 acute cases of venereal disease in the year 1906. Although this total evidently fails to show the real extent of these diseases, it is astonishingly impressive when compared with the total of all other contagious diseases in 1906 as officially recorded in the Health Commissioner's office. In that year 575 cases of measles were reported, 1,172 cases of diphtheria, 577 cases of scarlet fever, 175 cases of chicken pox, 58 cases of smallpox, and 733 cases of tuberculosis—a total of 5,047. The number of cases of tuberculosis reported is of course absurdly small—the other figures are doubtless correct—but this number (733) would have to be increased almost tenfold to bring the total of all other infectious diseases up to that of gonorrhoea and syphilis as above indicated.

The seriousness of venereal disease has only within the last few years become appreciated. This seriousness can be most concretely stated by the use of figures. It is evident from what has already been said that the community, and especially the masculine part of the community, is widely permeated with venereal disease—a minimum of 9,000 new cases in a year. For the dissemination of disease from man to man, the prostitute serves as the clearing house; she harbors the germs gathered from one man for dissemination among many. It is in fact inevitable that every prostitute must sooner or later become infected. The most depressing consequence of this widespread infection of the male population is marital contamination, the transfer of the germs of gonorrhoea and syphilis from the brothel to the marriage bed. It is of course true that marital infection is unintentional. The husband believes himself, in almost all cases, to have been completely cured before marriage. The nature of both of the diseases is, however, such that chronicity frequently, if not always, is accompanied by the cessation of all acute symptoms, and this state is often considered by the patient the end of the disease. It is under such conditions that the well-intentioned man feels free to marry.

Gynecologists state that 80 per cent of all deaths due to

inflammatory diseases peculiar to women, practically all purulent inflammations of the tubes and ovaries, and 75 per cent of all special surgical operations performed upon women are the result of gonococcus infection. Of the women thus infected 50 per cent are rendered absolutely and irremedially sterile. Syphilis attacks the wife in a similar manner with the additional misfortune that owing to the source of the infection and the insignificance of the primary lesion, specific treatment is delayed until a cure becomes very difficult. It is during this period that pregnancies so frequently result in miscarriages, abortions, and stillbirths.

Both infections thus brought into the home exhibit themselves again in the offspring. Syphilis is responsible for 42 per cent of all abortions and miscarriages, which are not induced by artificial means or the result of foeticide. Syphilis is the only disease transmitted to the offspring in full virulence. It may kill the child before birth or shortly after birth. From 60 to 80 per cent of syphilitic children fall into this group. Only one in three or four survive, and these are so tainted with their syphilitic inheritance that they are handicapped in mental and physical vigor. This inheritance expresses itself in various congenital defects, and in feeblemindedness. The latter condition is a potent factor in the seduction of young girls and in the continuance of the supply of prostitutes. Compared with the virus of syphilis, gonorrhoea deals kindly with the children. It affects only their eyes. One quarter of the blindness in our local institutions is due to gonococcus infection of the eyes of the baby during the process of birth.

The remote effects of syphilis on the individual—effects which may occur ten or more years after the complete subsidence of the disease—appear chiefly in the nervous system. It is estimated that not less than 90 per cent of the cases of locomotor ataxia and a very large but indeterminate proportion of paralysis and general paresis are caused by syphilis. About 30 per cent of the deaths in the French hospitals for the insane are due to syphilis.

To estimate the cost of the disease to the community is an almost impossible task. The asylums for the insane and feebleminded and for the blind are required in large measure be-

cause of venereal disease. Special clinics in almost every hospital dispensary are devoted to their treatment, and cases constantly appear in other clinics and in the hospital wards. And in addition to this it is understood by the medical profession that our facilities for treatment are very far indeed from adequate.

To meet the situation as it exists, and especially to reduce the extent of venereal morbidity, recourse has been had to the regulation and medical supervision of prostitution. This system has been in force in some continental countries for many years. Although some still maintain that the method is capable of reducing the amount of venereal disease, it is generally admitted to be a complete failure in its present form, and many incline to the belief that it tends to the increase rather than the decrease of disease. Among the latter are such well-known authorities as Neisser, Lesser, Blashcko, von During, Forel, Fournier and Munsterberg. They base their opinion upon the following admitted facts:

1. It is often impossible to make a diagnosis even when a prostitute is diseased.

2. The prostitute will resort to every subterfuge to avoid discovery when she is diseased.

3. Prostitutes cannot be examined frequently enough (the period is usually about two weeks) to insure against their being free during a considerable time when they may be highly infectious.

4. The State cannot afford hospital facilities sufficient to effect complete cure in those women found to be diseased.

5. The principle admits the existence of a sexual necessity for men, and *ipso facto* encourages its gratification.

6. It gives a false and unwarranted sense of security from disease to men because by attempted imprisonment of all women found diseased it tacitly guarantees the health of all who are not so imprisoned.

Our local system of pseudo-regulation, known as segregation, makes no attempt to protect against disease. It reduces street solicitation, though by no means eliminating it, as evidenced by our houses of assignation under police supervision. That it tends to an increase of disease may be assumed from

reference to figures collected by Blashcko from the police records of continental cities:

	Inmates of Brothels		*Independent prostitutes.*	
	Gonnorrhoea and Syphilis.		*Gonorrhoea and Syphilis.*	
	Per Cent.		*Per Cent.*	
Paris—1878-87	25.57	12	15.31	7
Brussels—1887-89	50	25	33	9
St. Petersburg—1890..	56.5	33.5	19.6	12

It is questionable, therefore, if the reduction in the amount of street solicitation attained by our local system is of sufficient fundamental value to offset the presumptive increase in venereal morbidity. It may and doubtless does give Baltimore the appearance of a clean city. It is inefficient in actually removing temptation because every man and boy knows of the existence and location of the Bawdy House districts and the stranger may be directed by the aid of the police. It is pernicious from a political point of view in offering chance for protection bribes and for the location of unlawful voters.

As a special phase of the problem of the Social Evil may be mentioned the assaults upon little girls. Dr. Pollack reports (1909) that an average of 30 children a year are brought to her clinic in the Johns Hopkins Hospital Dispensary on account of venereal disease. She ascribes the great majority of these infections to the superstition that a disease can be given to an untouched virgin and the possessor of the disease be thus cured. She estimates about 800 such cases yearly for the whole of Baltimore City. Aside from the bitterness of the thought prompted by this report, it is a horrible mockery of justice to think that very few of these cases can be successfully prosecuted because the little victim cannot fulfill the legal requirements of an oath, and so cannot testify against her assailant.

In the presentation of the facts of this report, your committee has desired to emphasize the natural consequences of official toleration of prostitution. We sincerely and firmly believe that official sanction of sexual promiscuity lies close to the root of the Social Evil. Man is at best an animal, and as

such exhibits animal passions. We do not, therefore, anticipate that the consistent suppression of prostitution will result in the annihilation of the Social Evil, but we regard such suppression as an essential step toward the protection of the community from the hygienic and economic consequences of our present day laxity in dealing with the problem under discussion. The facts which we have been able to present indicate that this problem is largely an hygienic one, and should, for the present at least, be alone considered as such. It is the highest duty of the State, in the face of our present knowledge, to aid in the control of individual passion, and not because of expediency to permit of the procreation of the mentally deficient and the contamination of wives and children with the poison of venereal disease.

We desire publicly to commend the recently expressed determination of the Supreme Bench of Baltimore City to absolutely prohibit the sale of liquor in disorderly houses. We look upon this as a very practical advance, and we confidently believe that public sentiment can shortly be so aroused as not only to permit but even to demand more drastic and logical procedure on the part of our constituted authorities.

In conclusion your committee desires to make the following recommendations:

1. That the Mayor shall appoint an unpaid commission to investigate and give a constructive report on the Social Evil in Baltimore City, said Commission to be allowed an adequate appropriation from city funds for the conduct of its work.

2. That gonorrhoea and syphilis shall be made notifiable diseases.

3. That the age of consent shall be raised to 18 years.

4. That serious effort shall be made toward co-operation between the city and county authorities for the suppression of disorderly amusement parks which are largely patronized by people from the city.

5. That the Supreme Bench of Baltimore City and the Board of Police Commissioners shall be urged to put in force the following: No woman not now a regular inmate of a house of prostitution in Baltimore (and known to the police as such) shall be allowed to enter a house of prostitution for

immoral purposes; any violation of the same to be punished by imprisonment of the keeper of the house.

COMMITTEE:

Dr. D. R. Hooker, Chairman
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Miss M. B. Dixon, R.N.
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THE REDUCTION OF VICE IN CERTAIN WESTERN CITIES THROUGH LAW-ENFORCEMENT.

By Wirt W. Hallam, Chicago.

In speaking upon the subject assigned to me, I will begin with a few general comments.

First. The recent improvements in the administrative control of vice in several large cities have shown that it is an easy matter to enforce the law when public opinion and public officials wish it enforced.

Second. That it is an extremely difficult matter to enforce the law when public opinion is not especially interested, or when public officials, for any reason, do not want it enforced.

Third. The influences which make public officials disregard their oath of office and neglect their sworn duty are: First, political influence; second, failure of the general public to support the work of law-enforcing officials. I mean by this that a law-enforcing official makes enemies of criminals and receives neglect instead of friendship and support from the law-abiding. Third, the secret financial contributions available for any official who will neglect to prosecute criminals. The latter condition would not be possible were it not for the existence of the two former. In Chicago, in Des Moines, and in Seattle the promoters of vice left the city in large numbers as soon as they found that the illegal protection which had been extended to them was being withdrawn, and they left without waiting to be prosecuted. These people know only too well how easy it is for officials to prosecute them, and they either pay heavily

for protection or disappear at the first sign of real danger.

Considering these facts, you will easily appreciate the statement that while administrative reform is valuable, it is only one of several reforms which are needed.

When I first became interested in the problem of vice, I was far from appreciating its many-sidedness. There are many good and thoughtful people who are daily making similar mistakes, and underestimating the number of influences which work to make victims for that arch enemy of humanity, the vice of prostitution which numbers its diseased victims by the thousands every year; with its moral and physical wreckage drawn from the daughters of the poor and the sons of the wealthy.

Some people may, in fact, tell us that prostitution is purely an economic problem. If that were correct, the wealthy and the well-to-do would all be moral. But we find that while many of these are moral, many others are not; on the other hand, many of the poor are of good moral character, even under the most adverse circumstances.

Other persons expect great results from education, which has indeed proven to be of great value—perhaps the greatest of all the influences exerted during the past ten years. But as knowledge is not wisdom, so education is not moral character, although it is of infinite help to moral character.

There have been, and still are, others who expect great benefit from sanitary measures; but these, without educational and moral influences, have shown most disappointing results. In England, investigations have proved that the Contagious Diseases Act increased the volume of vice and that the number of girls wrecked for the profit of the *business of vice* was greater than before they went into effect. The sanitary supervision of prostitution does not decrease the total of disease or of social disaster which is inseparable from the existence of vice in any community.

Before discussing the administrative reforms in special cities, let me call attention to one other fact, namely, that the volume of vice is neither a fixed quantity nor a universally patronized evil, but varies greatly with the presence or absence of temptation or opportunity, and the character of the men in a city. In Chicago, during the panics of 1893 and 1907, dis-

orderly houses were closed for lack of business and others complained that they could hardly pay rent. During the recent police investigation, when two-thirds or more of the vice districts of the city were closed, the remaining one-third was greatly disappointed to find a falling off of business, instead of the increased amount they had expected.

CHICAGO.

The work recently accomplished in Chicago for the improvement of vice conditions is important because it proves how much can be done in large cities when public officials really make the effort and have substantial public opinion to back them up. We must not blame public officials entirely for the evils which exist. They must have a strong public opinion behind them if any public good is to be accomplished.

Chicago has been studying and discussing the consequences of vice for about five years. First, the Chicago Society for Social Hygiene was organized through the influence of the American Society of Sanitary and Moral Prophylaxis; second, the Illinois Vigilance Association made a protest, handling the subject from the ministerial point of view, attacking more especially the white slave traffic and the general institution of prostitution; third, the Social Hygiene Committee of the Chicago Woman's Club, which sent lecturers to women's clubs in Chicago and many neighboring cities, and introduced into the National Federation of Women's Clubs a discussion of Social Hygiene and the protection of the family; fourth the outcome of the three above mentioned movements was the Chicago Vice Commission. This was not a prosecuting body, but its investigations were made with a view of encouraging prosecutions eventually and of developing a better method of administrative or governmental control of the vicious element.

The Vice Commission made its investigation and report. A new administration came into office, and while these officials did not follow the Commission's recommendations, they did make some very remarkable clean-ups in vice conditions, and put a number of police officials out of office because they had permitted the existing conditions.

After the present mayor was installed in office late in the spring of 1910, vice conditions, which had been bad, immediately grew very much worse. The impression had gotten

out that it was to be a wide-open town. The public made complaint and things improved slightly; the Mayor promised several additional improvements, but they developed very slowly. He then ordered the City Civil Service Commission to investigate charges against police officials, namely, that they were incompetent or were in partnership with gambling and with prostitution.

The Commission summoned the police officials before it and asked if they knew of the existence of certain laws and regulations, and whether these were being enforced. Most of the officials knew of the laws and regulations and assured the Commission that the same were being enforced, either as specified or very nearly so.

The next step was to start an investigation to learn if conditions were as good as the police reported; the results showed that they were not. Consequently, there was but one conclusion to be drawn, either that the police officials were incompetent or that there was collusion with the law-breakers; in either case, there was sufficient cause for discharge from office. Since the trial began, three inspectors, one captain, and five or six lieutenants have been discharged. One captain resigned and went to Europe; another held his place only by establishing his claim that he had endeavored to enforce the law but found his efforts blocked by the inspector who was his superior officer. The lieutenant at this latter station held his position on the plea that he had obeyed orders.

The police inspector, captain and two lieutenants on the West Side were the first to be tried. Some of the worst saloons were promptly closed. One of the large furniture dealers of the West Side took back $46,000 worth of furniture which he had sold on the installment plan. The streets that had been filled with a rough element were now quiet. A group of twenty so-called "business men" waited on the Mayor to make complaint that business was dead on the West Side, and to ask him to ease up on his law enforcement. The Mayor told them "what he thought of them," and they went home, refusing to give their names to the newspaper people who wanted to write up the interview.

When the trial of police officials began on the North Side, an immediate reduction in vice developed there also. There was hardly a street-walker to be seen anywhere. The

back rooms in saloons had practically no customers; in one of the most notorious of these the investigator found only a boy, who, upon being questioned, said there was "nothing doing for the present. The police said we had to close this thing up for a month."

In the preliminary report of the Civil Service Commission, the medical inspection of prostitutes is commented upon briefly, as follows:

"The system of medical examination of prostitutes and the issuance of certificates of alleged freedom from venereal diseases is a species of graft that should be eliminated. Investigation on this line is just starting, but the commission expects to show the following:

"That certain physicians catering to this class of patients make such examination and issue certificates, many of which they know to be false, and divide the proceeds with the dive-keepers. That in many cases the certificates are issued weekly without examination, and that the police in certain districts are in collusion therewith."

As for White Slavery, the girls who are forced into this or into immorality through the physical violence or intimidation of the vice promoter, are not the only ones who need our sympathy and our help. The girls who are *enticed into vice by any means* are often as much helpless victims as though they were taken into its nets by force. Both classes soon become hopeless human wrecks. They are somebody's daughters and, sensational as it may sound, somebody is slowly killing them for profit. Clifford G. Roe says: "My experience in handling several hundred White Slave cases is that severe punishment is likely to follow a woman who gives evidence in court against a procurer. In most cases the victim is slashed with a knife."

Our failure to protect the witness and the victim is too unjust for words. In White Slave cases, as well as in cases of crime against little girls or women, the effort to prosecute the criminal is filled with dangers and injustices which should not be allowed to exist.

As for street-walking, this vice condition, which exists in New York in a form equal to the worst we have ever had in Chicago, has been greatly reduced in the latter place by

the prosecution of high police officials in whose district it existed and with but little or no change in the way the courts treat the girls.

Regarding this evil, the Chicago Civil Service Commission says:

"There is a marked difference in the method which seems to prevail in regard to 'regulars' and 'stragglers.' When it becomes time to satisfy police conscience or the demands of the professional bondsman, the regular street walker—that is, the one supposedly under protection and well known to the police—accommodatingly goes to a quiet spot near the station, and,—to use her language,—"stands for the pinch." She is immediately booked and released on bond signed by the professional bondsman, and is back on her beat with but little or no loss of time. The next day a nominal fine is imposed and the episode is over.

The story of the straggler is different. She is liable to be arrested by any officer, and her fine is apt to be heavy. She is soon driven out of the precinct, or seeks protection and becomes a regular.

In Chicago, as already mentioned, street soliciting stopped immediately when the city began prosecuting officials for neglect of duty. In Seattle, the majority—1,000 women and 2,000 men—left the city without prosecution, though some others tried to continue, notwithstanding the new officials. In Iowa, cities where the law made it seemingly impossible for politics or graft to give illegal protection, dive-keepers left without waiting to be prosecuted. Other cities and States can do the same and thereby save lives and money,—and save large percentages of both.

IOWA.

The experience of Iowa is unusual and extremely valuable. Since her earliest history, her towns have had red light districts. For years they have passed laws and attempted prosecutions, but with little success. Many people regarded the institution as necessary and inevitable; grand juries would not indict; petit juries would not convict. When the commission form of government was established at Des Moines, John L. Hamery was made Superintendent of Public Safety. He endeavored to enforce the law, but finally de-

clared that prosecutions of this nature invariably found their grave at the County Court House. It was sometimes found that one man on the jury—from prejudice, corruption or a misunderstanding of the nature of his duties—would defeat the laws of the State and the judgment of the other eleven men on the jury.

In commenting on this state of affairs, Mr. John B. Hammond—also of Des Moines, and a most valuable and active worker for improved conditions in Iowa—says that the people of Iowa, seeking some avenue for escape and finding no precedent that would meet their needs, set about to establish one.

As a consequence of their efforts, the Iowa Injunction and Abatement Law was drawn up and passed through the Legislature. There has been for years an Injunction and Abatement Law in regard to liquor selling in prohibition districts, and there was also another law—an "ouster" law—by which officials who failed to enforce the law could be promptly put out of office; this had been used to help the liquor prohibition legislation of the State. These two laws regarding liquor, about which no constitutional question could be raised, were united and made applicable to the social evil. The result was that the day after the laws in regard to the social evil went into effect cities which had had open houses of prostitution for fifty years found them closed; and shortly afterward it was claimed that there was not an open house of prostitution in the State of Iowa.

The new law which produced this remarkable effect is known as the Carson Law, or the Iowa *Red Light* Injunction and Abatement Law, and it provides the following:

1. *An injunction against the keeper of the house of prostitution;* also against the *owner of the property,* since it was usually found that the owner of the house and the keeper of it were different individuals.

2. A temporary and, upon conviction, a permanent *abatement of the nuisance,* and the admission of general reputation as evidence upon which to establish the existence of a nuisance.

3. *A fine for the keeper* of the house, amounting to not less than $200 or more than $1,000, or imprisonment for not less than three months or more than six, or both fine and imprisonment.

4. *A fine of* $300 *against the property,* which fine is a tax lien and comes ahead of a mortgage, and acts as a cloud upon the title until paid.

5. *The property is enjoined forever from use for immoral purposes, and for one year from use for any purpose whatever* —the only exception being that the owner, by giving bond to the amount of the full value of the property and convincing the court of his good intentions, will be permitted, after all fines are paid, to open the building for legitimate business or residential purposes.

In addition, the "ouster" law regarding liquor was made applicable to vice cases also, and the law-breakers of Iowa thus found themselves without any means of *illegal* protection.

There is a condition of legal affairs in this country which many law-abiding citizens fail to appreciate, but which law-breaking citizens fully understand; namely, that a law on the statute book is a perfectly harmless affair until some one puts life into it by putting himself behind it and enforcing it. Sometimes the person is a public official, sometimes a private citizen; but always there must be the force of a human being behind the law.

The advantage of the Iowa law is that any citizen or official who finds that the law is being broken can bring prosecution; and it is useless for the criminal to try to stop one complainant, whether office-holder or citizen, because another complainant can bring a similar prosecution the following day, if the offense is continued.

The danger of fine and imprisonment, the danger of loss of personal property or loss of a year's rent on the building are sufficient to make it unprofitable and undesirable for any one to take the risk of permitting his property to be used for immoral purposes; and persons now owning property in Iowa make it their business to know what kind of tenants desire to rent it, and look with suspicion upon people who offer to pay two or three times the normal rent.

In one city the people went to the Mayor and asked about the new law which was going into effect the next day; they wanted to know if it would make any difference. He replied that he didn't know, but would look it up. In a few hours he told them that the new law was going to make a very great

difference, and that they would have to move at once. They began work at six o'clock that night, and by daylight next morning most of the houses were empty. In the cities along the Mississippi River the dive-keepers moved across to the cities on the Illinois side.

Let us now consider the effect of the enforcement of the new law—the law which really worked.

A great many people thought that if the red light districts were wiped out vice would be scattered throughout the cities. The chief of police in one city said publicly that he hoped the good people of the town would get enough of this scattering business once and for all. He hoped a house of prostitution would be set up by the side of every minister's house in town until they were sick of it. He was sure that women and children would not be safe in the street. Many good people feared the same thing, and doubted the wisdom of such vigorous efforts to eradicate the evil.

After the law went into effect—to the surprise of both its friends and its enemies (for even its friends were sometimes fearful of evil effects from it)—the change in every direction was prompt and for the better. Many of the immoral women left town, while others gave up the business entirely and sought respectable work. When the women left town the hangers-on in the vice district accompanied them. The petty criminals, such as pick-pockets, hold-up men, thugs, etc., disappeared almost entirely, as well as almost simultaneously, with the women.

Dubuque, Davenport, Sioux City, Burlington, Keokuk, Ottumwa, and other cities had their red light districts—Davenport probably being the only one which provided a medical inspector *as a means of increasing patronage.*

Mayor A. J. Mathis of Des Moines says:

"There is no question but that the so-called 'red light' has been driven out of the city. There is no such district here. This plan brings much better results than segregation. The credit is due to Mr. John L. Hamery, who took the advanced ground that the red-light district was unnecessary."

Mr. Hamery, in a speech before the National Purity Congress (October, 1909), at Burlington, Iowa, said, among other things:

"Cheap lawyers, bondsmen, and money sharks, all of whom hung like blood-suckers on the segregated districts, have been forced to relinquish their prey. Crime has been reduced to a minimum. The decrease has been so marked within the past thirteen months that the city passed through the recent State Fair and the U. S. Military Tournament with an average daily attendance of 30,000 people, extending over a period of two weeks, without a single case of professional hold-up, burglary, robbery, or other crime more serious than intoxication being reported to the police.

"Preceding the present administration, the records show that the police department was called upon almost daily to investigate robberies. Those same records will now show that we oftentimes pass through a period of two weeks without a single case of even petty larceny."

The Attorney General of Iowa says:

"The bill has had a marked effect all over the State because property owners having small buildings leased at exorbitant rental to vice have been afraid to continue the leases. I believe that every State in the Union should have a similar law, and also the removal bill providing for the summary removal of all law-enforcing officials *without the intervention of a jury.*"

Mayor Hanna, in a letter dated Feb. 6, 1911, says:

"It is claimed by those favoring segregation that the prostitutes scatter through the residence districts; but this is not true in this city. Des Moines is in a great deal better condition morally to-day than in the days of segregation."

In the *Register and Leader* of Des Moines, the Assistant Chief of Police—an officer of high character—makes the following statement:

"It is not generally known to persons outside of the police department that in the days of the 'Red Light' district, when it was commonly believed that lewd women were segregated, not more than 15 per cent. of the traffic was really carried on in the district. Everywhere in the city were disorderly houses. It was impossible to control them. The best evidence of the decrease in business is the fact that complaints from the residence districts have decreased at least 75 per cent."

In the Biennial Report of former Attorney General H. W. Byers, dated January 1, 1911, he says:

"We cannot resist the temptation at this point to state what will be fully shown by the record as we unfold it, and that is that these laws have placed Iowa in the very front in the matter of civic righteousness and moral cleanliness. The good that has flown from them in cleaner towns and cities, in money saved to the needy, in boys and girls turned from the haunts of vice into paths of virtue, in making sober and industrious husbands and fathers, in making homes happy and inspiring respect for law and order, is so immeasurably great that no matter what may come to us in the future we will never cease being grateful for the opportunity we had to take even a small part in this great work."

There was one other significant feature in connection with Iowa's experience.

Prior to the existence of the Abatement Law, Mr. Hamery attempted to improve conditions in the vice district by stopping the sale of liquor in the houses of prostitution. After this order went into effect houses which had rented for $150 per month had to be reduced to $100 and later to $75.00 per month, because the keepers could not pay the higher rent. Some of the keepers went out of business altogether.

It is interesting to note that in Chicago, after the issuance of a similar order, one dive-keeper who had been paying $500 a month rent was obliged to have her rent reduced just half, and even then told the investigator that she would gladly pay $500 again if they would let her sell liquors. Such statements indicate more clearly than almost anything else that city authorities can reduce vice; that vice and drunkenness work together each for the profit of the other—and how thoroughly they both work for the destruction of their devotees is shown by the hospital records of any city.

Seattle.

The improvement in the civic control of vice conditions in Seattle is interesting for several reasons: First, because the city could not get improvement until it put the mayor and chief of police out of office and elected other men in their places. This is a striking proof that the trouble was not so much a question of law or a question of controlling the prostitutes and

their associates, as it was the finding of some way to get rid of the politicians and the dive-keepers, who were dividing the money profits of vice. Second, that the women took an active part in the campaign, exercising for the first time their right to vote. Third, that conditions promptly improved; and while Seattle is by no means free from vice, the great improvement was brought about simply by having in office good, honest men who wanted to enforce the law.

To go a little into detail, let me quote from an article written by Mr. Harry E. Moore, president of the Public Welfare League of Seattle, who has given in *The Light,* of La Crosse, Wis., a history of the movement.

"With the discovery of gold in Alaska, in 1897, Seattle began to grow rapidly. Up to 1910 most of the mayors had believed in an open town, although most of them had controlled the vice element fairly well. The segregated district was near the depot, and every effort to move it brought a vigorous storm of protest from the locality to which it was proposed to move the district. The mayor at one time ordered the district closed. Several hundred prostitutes gathered and marched out in a body; many left town, some drifted back; others established themselves in hotels, rooming-houses, flats and residences. No very strong effort was made to prevent this.

At last Hiram C. Gill, who had posed as "the poor man's friend," was elected mayor. Immediately undesirables began flocking to Seattle. The old district was enlarged three or four times, exploited and capitalized by Gill supporters. New buildings were erected, not less than a dozen crib-houses were in operation, and in these the sanitary as well as moral conditions baffled description. People had seemingly accepted the idea that a segregated district must be tolerated somewhere, but each wanted it in some place remote from himself.

On April 16, 1910, a general mass meeting was called. A clean city movement was organized, and on June 16, 1910, was incorporated as "The Public Welfare League." This League secured attorneys of ability and character who were thoroughly in sympathy with the work, and through their continued efforts a sweeping injunction was granted. When, after some time this was violated, application was made to the court, on the ground of contempt of Court for some four hun-

dred warrants, involving city officers, owners, managers, and others in the district. The Judge of the Criminal Court, while not issuing the warrants at once, did bring officials into court, telling them that if the nuisance was abated at the end of a week the court and the law would be satisfied. He also reprimanded the mayor, the chief of police and the prosecuting attorney, reminding them that prostitution could not exist fifteen minutes without their knowledge, and that they must perform their duty.

While the Public Welfare League was working for substantial improvements a conference was held in Seattle, members of which addressed a number of meetings in the city. About this time a petition for the recall of the mayor was circulated a few new laws were passed in the Legislature in order to make the recall feature of the law effective, and a committee from the League began securing signatures to the petition. It is interesting to note the vigorous language of the recall. It stated that the mayor had shown himself incompetent and unfit; had abused his appointive power for personal reasons, and had put unfit men in office; had wholly failed, refused and neglected to enforce criminal law; had permitted the city to become the home and refuge of criminal classes; had failed to enforce law impartially, and that his continuance in office was a menace to business and the moral welfare of the city. This petition had to be signed by 25 per cent. of the entire vote cast for all candidates at the last preceding general election. They secured 10,701 names, of which about 16 per cent. were thrown out on technicalities. This, however, left enough to make the recall effective without using the names of women who had signed through their recently acquired right. Many meetings were held all over the city. The subjects assigned included "Vice and Business," "Vice and the Law," "Vice and Disease," "Vice and the Home," "Vice and Education," "Vice and the Remedy," etc., etc.

The women were aroused,—they wanted to know the truth. Many spent hours at the telephones, inviting their friends to the meetings. As yet the women had no vote, but the suffrage amendment carried in November and the proclamation issued by the Governor, November 28th, made the women legal voters. They registered to a number equaling perhaps 50 per cent. of the male vote. One leading feature of the campaign which

did much to shatter the hope of the Gill forces was a women's mass meeting for Dilling, the new candidate. This meeting filled the Grand Opera House to the limit, packed the Seattle Theatre with the overflow, and still turned away hundreds. The election hinged squarely upon the issue of civic decency or civic indecency. Nearly 80 per cent. of the registration voted. When the votes were counted civic decency won with a majority of about 30 per cent. over the vote cast for the man who held office. Gill attributes his defeat to the women.

The election of the new mayor and the appointment of a new chief of police was followed by a change in the City Council; the number was reduced from eighteen to nine, and good men were elected. Reforms were instituted, and it is interesting to note that these reforms included efficiency in public office, improvement in public service and a reduction in the waste of the city's money,—as well as a reduction of vice conditions.

One thousand women and two thousand men have been driven out of the city. Note that 2,000 men went with the 1,000 women; most of them were petty criminals, and it is estimated that 500 of them were living upon the earnings of immoral women.

The restricted district has been closed and white slave traffic made much more difficult,—perhaps practically impossible; prostitution was very largely driven out of hotels and lodging houses; immoral women were not allowed in cafes; disorderly houses were prosecuted; 90 per cent. of the men on the police force were clean, honest men; the fire department and public service of all kinds were improved.

There is one difference between the clean-up in Seattle and the clean-up in Chicago. In the former place the police department and police courts greatly increased their work in prosecuting the criminals themselves, even after the 3,000 had left the city. In Chicago there was only a slight change in the prosecution of criminals, but a large amount of vice was discontinued as soon as the prosecution of high police officials began.

Regarding the cost of the clean-up in Seattle, Mr. Moore, president of the Public Welfare League, makes this statement:

The total expense incurred by the Public Welfare League and its individual members,—including all legal expenses, recall petition, etc.,—did not exceed $8,000, while the expense of the

Dilling Campaign Committee in the election of Mayor Dilling, the new Mayor, was very close to this amount.

When a city the size of Seattle can get rid of notoriously bad officials, rid itself of 3,000 law-breakers and easily control the remaining ones at a total cost of $16,000, including the expense of putting good men in office, it is certainly worth while. Again, this shows that the immoral or vice element is far from being hard to control, and that the difficulties which stand in the way of proper conditions are mostly public indifference and the aggressive talk of those who are profiting by vice. The criminals themselves leave quickly when corrupt officials are no longer in power to protect them.

"Never again will Seattle be allowed to sink to the level of a year ago. One by one we have added safeguards; the direct primary, the recall, the intiative and referendum and the enfranchisement of the women make it more difficult for the liquor interests, the political demagogue, and the ward boss to thwart the will of the people, and eliminating these elements it becomes a matter of education."

Los Angeles and Minneapolis.

Several years ago Los Angeles abolished her villainous crib system, recalled a corrupt mayor and elected a good one. It has since steadily kept conditions in far better shape. It had a segregated district with crib houses for the women. Two ministers, Kendall and Phillips, were passing some place near when they heard a girl in one of the upper rooms of the crib house cry out: "My God, if I could only get out of here!" The ministers investigated; they told the people of Los Angeles the facts, and did not stop telling these and working until the whole city was aroused, the mayor put out of office and a new city government installed.

Minneapolis has abolished the Red Light District and has made an excellent report of the improved conditions. Both of these cities deserve more attention than space permits me to give here.

I am firmly of the opinion that if any city will take the profit out of vice it will immediately reduce the volume of vice at least 50 per cent. If, in addition to this measure, it will make vice dangerous to men as well as to women; to patrons, prop-

erty owners and business men, as well as to dive-keepers and women street-walkers, that city will quickly reduce vice a total of 75 per cent. or more and will accomplish the reduction of wreckage of health and morals in much the same proportion.

It is an easy matter to control the immoral women; it is an easy matter to control the general public—experience everywhere has shown this; but it has also shown that it is a difficult matter to control the men who are hangers-on in the vice districts, the men and women who rent houses to immoral tenants at high rates and the corrupt politicians,—the former group of men, because they make large quantities of easy money; the latter, because friendship with vice means a large quantity of absolutely controlled voters, many of whom are repeaters.

While both New York and Chicago now have good mayors, it is most desirable that vice conditions in these two largest cities of the nation should be improved. We could probably save more than 5,000 girls a year; we could prevent thousands of boys and men from drifting into dissipation and disease; we could save many virtuous wives from the operating table or from lives of illness and disappointment, and many a child would be born strong and well instead of weak and defective—crippled, blind, or perhaps dead before birth.

I firmly believe that this is not an overdrawn statement; an underestimate rather than an overestimate of facts. It will take time and money and work to accomplish it; and the people who furnish these requisites will get little or no profit, except the satisfaction of knowing that they have helped to make the world wiser and better, the quantity of suffering a little, perhaps a great deal, less.

Those who are promoting vice are getting a money profit every day that we let them alone. We can stop it if we will. It should be done, and done soon.

DISCUSSION.

Mr. Frederick H. Whitin, Chairman of the Committee of Fourteen, opened the discussion.

Mr. Chairman, Ladies and Gentlemen: Our Chairman has just referred to the recent statement in the *Survey* that, according to an investigation made in Kansas City, Mo., that city received $40,000 a year from fines imposed upon the keepers of disorderly houses. It was because of that figure, showing

as it does practically a system of license, that I have compiled similar figures for Manhattan and The Bronx. These figures total about $23,000, $6,500 of which was paid by the women of the street in Night Court, $13,000 by the keepers of disorderly houses and hotels in the Court of Special Sessions, and $3,500 from seven exceptional cases tried in the Court of General Sessions. When one considers the comparative size of Kansas City and New York, the accusation that we license vice in New York City does not apply with equal force to local conditions. It is to be regretted, however, that even a dollar of this money was so collected because it does not accomplish the intent of the law but rather makes for increased lawlessness in an attempt to recover the financial loss.

Mr. Hallam has spoken of the comparatively few women, as shown by the records, who have appeared more than once in the Women's Night Court. This of course may have the significance that he intends, which is that because of having a record the women are subject to grafting police officers and pay rather than be arrested a second time. It should be remembered that these figures are for the first year of the Women's Night Court. The records show that the percentage of repeaters continually increased, until it exceeded the number of new cases. I have the latest figures for January, 1912, which, by comparison with 1911, well illustrate this point. In the earlier year the repeaters were 18 per cent. of the whole number, while this year they constitute 60 per cent., or over 3 times as great a percentage. It is also encouraging to note that the proportion fined has been very greatly reduced and would probably have been an inconspicuous figure but for the fact that during the first two weeks of the month a judge was sitting who has had but little experience in that court.

The greatest problem which the judges of the Women's Court and those interested with them have to face to-day is the proper disposition of the cases. All are united that the workhouse sentence, while it may result in giving us improved street conditions, accomplishes nothing for the girl. Indeed, the workhouse is a shame and a disgrace to New York City, not only in the twentieth century, but was equally so in the latter part of the nineteenth, being a survival of eighteenth century methods of dealing with the delinquent.

To meet this condition two plans have been proposed—one an ambitious, thorough, and expensive "Criminalistic Institute," suggested by Miss Davis of the Bedford Reformatory for Women, and the other an improved form of probation which has been suggested by Mrs. Hazard of the Women's Municipal League. She proposes to establish industrial centres where girls may be committed. This is to meet two conditions: One, that of bad home surroundings; and, second,

the loss of initiative and confidence which follow a long commitment to an institution.

Mr. Hallam has also spoken of the tremendous profits in commercialized vice and of the great need of cutting out that profit. The most effective way to accomplish this, I believe, is to remove the musical instruments, enforce the prohibition against the sale of liquor, and in every way remove the temptation to men to seek those places for the purpose of "fun" rather than merely to satisfy what the average man believes to be sex necessity. I have advanced this idea to many groups of men, and have never failed to get the response that this idea of "fun," or what it really is, a special form of stimulation and nervous excitement, played a considerable part in the attractiveness of disorderly resorts. If, then, we can remove this attractiveness to the customer by consistent and persistent efforts for effective law enforcement, a great reduction in the amount of the evil will have been secured. If at the same time education in sex matters and a broadening of the view shall be continued at any rate approaching the marvelous rate which has been reported to us by Dr. Morrow as having been accomplished during the seven years since the organization of this society, we may reasonably hope for the dawn of a to-morrow which will see the sex problem eliminated from among those which demand the serious attention of all who are working for the world's best good.

Mr. James B. Reynolds, Assistant District Attorney, said that in his official capacity he wished to charge the previous speaker with grand larceny in that he had stolen all of his (the speaker's) thunder and most of his lightning, and that if the District Attorney only had evening hours he would immediately bring the indictment.

He stated that he wished to refer briefly to one phase of the subject of the evening, the reduction of vice during the past decade through strengthening the arm of the law. The first decade of the twentieth century has witnessed something that has never before occurred in the history of the world—the ratification of an international treaty for the suppression of the white slave traffic. All of the great powers joined in this treaty, including our own country. The only exception was Turkey. This has been followed by the passage of two important laws by our National Congress, known as the Bennet and Mann laws. The Bennet law relates to the suppression of the importation of women for immoral purposes, and the Mann law forbids interstate traffic in women. The enforcement of these two laws has been made possible by the labors of a special staff of agents of the Department of Commerce and Labor, and by the Bureau of Investigation of the Department of Justice of the National Government. The invaluable serv-

ice rendered during the past year by these two bureaus demands our highest commendation and approval.

During this decade, thirty-five States of the Union have passed special laws dealing with the white slave traffic, and these laws have made it possible for good citizens and efficient public servants to strike at this evil in its various manifestations.

Thus an international treaty, two national laws, and thirty-five State laws have been directed against what has been so well described as commercialized vice.

Finally, in our democracy, the gradually rising tone of public sentiment in regard to this subject is significant and encouraging. It is demanding that these new laws shall be thoroughly enforced throughout the country.

Mr. Samuel Marcus, Counsel for the Society for the Prevention of Crime, said that one of the greatest causes of failure to suppress the social evil was lack of co-operation among all concerned, and as an evidence of it referred to Mr. Whitin's remarks concerning the use of the statistics of the Court of Special Sessions, showing that the latter had duplicated his (the speaker's) work, so he was inclined to charge Mr. Whitin with grand larceny instead of petty larceny, as charged by Mr. Reynolds. If we haven't co-operation among organizations interested in suppressing this evil, what can we expect from the authorities who are charged with that responsibility?

We are taken from our busy occupations and requested to tell you in five minutes everything that is in our hearts and minds, concerning the social evil, and in five minutes to point out methods of improving conditions. In an organization like this, composed of several thousand persons, on an evening when important papers are to be considered, we find some two hundred members gathered, most of them women, and from what I have heard to-night it seems we must look for the co-operation of the women, and then all our troubles will be solved.

I was requested to discuss the papers that were read to-night, and in the orderly course of procedure it seems to me that is what I should do. After listening to Dr. Morrow's report of progress, he and those who are associated with him and who have made this Society possible are entitled to the greatest consideration and to the thanks of the community in giving us a place where we can at least come together and discuss these matters without false modesty. He has disproved the claim that the dissemination of such information as this Society believes in giving will do more harm than good. As open confession is good for the soul, let me give my testimony. At first I ridiculed the idea and did not read the literature of your organization, but finally did so and became a member.

and wound up by getting some five or six young men to save $2.00 from their earnings to join the Society, and these young men are distributing its literature and making other converts. Not long ago the mother of one of these young men came to me and told me that never before had she known that it was unnecessary for her son to indulge in the practices we are considering.

Dr. Hooker's and Mr. Hallam's papers are very interesting. However, nearly all the laws discussed and the remedies proposed by them have been tried in New York, even to the recall. We have had a Lexow Committee, a Mazet Committee, the Committee of Fifteen, a Committee to Investigate the Inferior Courts, and other committees, the recall of Tammany Mayors, the election of reform Mayors, etc., and still these conditions persist. We haven't the injunction law of Iowa, against the owners of property in which disorder exists, but in New York City we have judges granting injunctions against the police restraining them from enforcing the law.

That leads up to the thought that here in New York we have unofficial regulation of the social evil. Whether it is due to any specific condition, I leave open to your thought. Is it due to a lack of sentiment demanding the enforcement of existing remedies, or to a failure of that sentiment to express itself? Is it due to graft which thrives upon vice and non-enforcement of law? Is it due to social or economic conditions?

You have heard the statistics of Mr. Whitin of the New York Court of Special Sessions, showing that about $14,000 was collected in fines from those who maintained disorderly houses in the City of New York, for the year 1911. That money came from the persons who ran the houses, not the inmates. Mr. Whitin did not inform you of the fact that in addition the Court of Special Sessions imposed as sentences some twelve and a half years of imprisonment in jail, distributed among fifty-five persons; the infliction of the money penalty was distributed among two hundred and twenty-five persons. That means that in the Court of Special Sessions three hundred persons were fined or sent to prison for maintaining disorderly houses in New York City last year.

It is a conservative estimate to say that in New York City there are some 1,000 disorderly houses, including Raines Law Hotels, so-called parlor houses, apartment houses, etc., all devoted to prostitution, constantly violating the law throughout the year, practically every day in the year. Only about 225 persons were punished last year, if the infliction of a money penalty can be considered such. Do these facts indicate unofficial regulation?

As another indication: On a certain night during the last three months, a certain row of houses in New York City used

for prostitution was watched by agents of the Society for the Prevention of Crime, from eight until twelve P. M., and during that time some five hundred and fifty men were seen to enter them—five hundred and fifty men in something like four hours! They were not interfered with. Is that an indication of unofficial regulation?

As a further indication of unofficial regulation, you might consider the fact that those responsible in authority in New York City have ordered that no policeman shall take any woman into a disorderly hotel or induce an inmate of a disorderly house to accompany him to a bedroom for the purpose of getting evidence. Those in authority, as well, have ordered that the police, as a class, shall remain outside of the saloons for the purpose of enforcing the excise law, and in furtherance of the propaganda of outward decency which exists in our city. It seems the police are to obtain evidence through their sense of smell rather than through their ability to detect. From the same source comes the ruling that in a case where two policemen entered a disorderly hotel and testified that each had within a short space of time taken up the same female, and had been directed by the defendant to register in a certain way—all pointing to the fact that the place was to be used for purpose of assignation as a disorderly hotel; it was held that this testimony was not sufficient evidence to sustain a conviction. This decision is constantly used by those who maintain hotels operated only for purposes of assignation, as an authority against a conviction by the court, and consequently and indirectly amounts almost to a license.

Mr. Marcus said that from his experience as Counsel for the Society for the Prevention of Crime, the difficulty is not the lack of law, but consists mainly in the need for efficient enforcement of existing law. Unless the people of New York City wake up and hold responsible those who are charged with its enforcement—and by that he included every one—and make them enforce it, this state of affairs will continue. You cannot sit idly in your homes three hundred and sixty-five days in the year, and go out on election day—speaking of the men—and expect to enforce law or have it enforced. You must make the authorities feel that there is a sentiment demanding law enforcement, and until you do that it will not be enforced. That sentiment is beginning to be felt in New York City regarding the social evil, as shown by the fact that in the last few months prison sentences are being imposed. We have law enough to reach the owners of disorderly houses—(excepting, possibly, the injunction law)—but we need to have it enforced; to have our officials who take an oath when they accept office, realize that they must live up to that oath. When you have a general sentiment of respect for existing authority and law, you

will have law enforced. Our Court of Special Sessions passes upon most cases of misdemeanor, including that of maintaining a disorderly house; if the law is not evenly and earnestly enforced, what encouragment is offered to the individual policemen who obtain the evidences?

Not long ago we had evidence against a saloon for violating the excise laws. The owner of the place was tried, convicted and paid his fine on a certain morning. In the afternoon, the court, apparently without reason, vacated the conviction, and acquitted the man. We have the fact, for instance, in a proceeding to dispossess a tenant from a disorderly house; the defendant put in no evidence, and the case was decided against the tenant, but the judge set aside the verdict of the jury, despite the fact that the appellate court in reversing the action of the judge said that the evidence in the case showed that conditions in the house were unspeakable.

The remedy is altogether in your hands. When you make your authority felt, and respected, you will have the laws against the social evil enforced. Perhaps we may not be able to reach individual prostitutes, but we can at least reach the persons who own and maintain disorderly houses and who commercialize the bodies of women.

Mr. Marshall C. Allaben, Assistant Superintendent School Department, Woman's Presbyterian Board of Home Missions, said that many of these conditions were due to low wages and the surroundings which low wages compel. He was sure that the audience would be interested in knowing that the City of Hartford was waking up to this fact, and that that was largely due to the work of the Equal Franchise League, which has overcome much opposition. The women have placarded the city with posters showing that 60,000 innocent girls are required annually to carry on this traffic. So far this movement has resulted very favorably.

Mr. Alphonse Mayer, Eastern Boulevard, Brooklyn, said that there is plenty of sentiment, but that it is not organized. Another reason why things are allowed to go on as they do is that there is a large amount of graft in the business, and that is not only demoralizing to the police but is the cause of great wrong and injustice to many.

Dr. Jane Berry said that she would like to ask for the interest and endorsement of the members for three bills now before the Legislature.

The first is to appoint a resident physician at the workhouse. It had been said that the workhouse was a thing to be gotten rid of; but until that is done, the conditions there should be improved. This would not in any way interfere with the new measure proposed by Miss Davis, which is most heartily to be approved. It is not a position which is sought by the most

valuable men. What is needed is a position which will pay a salary that will make it a desirable position for an able man. During the past year there were over 15,000 inmates. A certain number of these were treated in the hospital. The remainder are not given a complete physical examination. There is a clinic, and those who feel ill apply there for cure. Every person on entering the hospital—both men and women—should have a thorough physical examination. The majority of the inmates are very much diseased; there are many chronic cases, and very few are entirely and physically sound. The contagious cases should be separated from the others, and provisions should be made for the treatment of the infections. A bill known as Assembly Bill 427 has been read twice, and has been ordered to be printed and referred to the Committee on Civics.

The second bill is an act to provide for a prison ward for the temporary care of the insane and prisoners injured or dangerously ill. Some may not know the present conditions: All women prisoners must be taken to houses where a matron is attached. At Randall's Island the nearest station is Long Island City, and women with young infants have been carried twenty miles; they are sometimes taken there and brought back the next morning, having been taken in conditions of suffering and distress where it was entirely wrong. They are frequently kept for some time before they are examined, and unless their condition is evident they receive little or no attention.

The next bill is to provide police matrons in the parks and moving-picture shows. These bills have been introduced by the Women's Prison Association, and they earnestly ask your endorsement and aid in passing these bills.

Mr. Whitin moved that these bills be referred to the Executive Committee with the request that they take the proper action. Carried.

The meeting then adjourned.

HEALTH DEPARTMENT CONTROL OF VENEREAL DISEASES.

Reference has been made in a previous number of this JOURNAL to the action taken by the Board of Health on this subject on April 5th, 1911, when the Board adopted a resolution expressing its conviction that the early adoption of a comprehensive plan for the sanitary control of venereal diseases is necessary for the protection of public health, and urged upon the Board of Estimate and Apportionment the need of making provision in the corporate stock budget of 1911 for the erection

of a hospital for the care of patients suffering from these diseases.

The Board of Estimate and Apportionment acted favorably on the request of the Department of Health, and included an appropriation of $55,000 for a new venereal disease hospital, to be situated on North Brother Island. A draft of a plan for the systematic reporting of cases by institutions and physicians was prepared by Dr. Biggs, General Medical Officer of the Department of Health. This plan was submitted to the Medical Advisory Board of the Department, which includes a number of the most eminent physicians in the city. The Advisory Board gave the plan hearty and unanimous approval and made certain valuable criticisms of details.

The following resolutions were passed by the Department of Health of New York City, Feb. 20, 1912:

WHEREAS, The venereal diseases are infectious, communicable and preventable, and constitute a serious menace to the public health, thus properly coming under the charge of the public health authorities, and

WHEREAS, It is well established that no administrative control of such diseases is possible without a system of notification and registration, associated with provision for the municipal care of patients unable or unwilling to place themselves under proper medical care and to take the precautions necessary to prevent the infection of others, be it therefore

Resolved, First, That on and after May 1, 1912, the superintendent or other officers in charge of all public institutions, such as hospitals, dispensaries, clinics, homes, asylums, charitable and correctional institutions, including all institutions which are supported in whole or in part by voluntary contributions, be required to report promptly the name, sex, age, nationality, race, marital state, and address of every patient under observation suffering from syphilis in every stage, chancroid, or gonorrhoeal infection of every kind (including gonorrhoeal arthritis), stating the name, character, stage and duration of the infection, the date and source of contraction of the infection, if obtainable, and

Second, That all physicians be requested to furnish similar information concerning private patients under their care, excepting that the name and address of the patient need not be reported.

Third, That all information and all reports, in connection with persons suffering from these diseases, shall be regarded as absolutely confidential, and shall not be accessible by the public, nor shall such records be deemed public records.

Fourth, That the Department of Health shall provide facilities for the free bacteriological examination of discharges for the diagnosis of gonorrhoeal infections, and also shall provide, without charge, vaccines for the treatment of such infections, and

Fifth, That the Department of Health shall undertake to make, without charge, the Wasserman and the Noguchi tests for the diagnosis of syphilis and examine specimens for spirochetes.

Sixth, That these diagnostic and therapeutic facilities be extended only when the data required for the registration of the case be furnished by the physician treating the patient, and

Seventh, That the Department provide and distribute circulars of information in relation to these diseases.

THE ANNUAL MEETING OF THE AMERICAN FEDERATION FOR SEX HYGIENE.

The second Annual Meeting of the American Federation for Sex Hygiene will be held in Atlantic City, N. J., Monday, June 3, 1912, with headquarters in Haddon Hall.

There will three sessions, at 9:30 a. m., 2 and 8 p. m.

The morning session, beginning at 9:30, will be devoted wholly to the business of the Federation, including the President's report and a report from the Secretaries of constituent Societies.

The afternoon session, which may be continued in the evening, will be a public meeting and devoted to addresses by prominent and capable speakers, with discussions thereon. The full program of speakers has not yet been completed.

Program Committee: Robert N. Willson, Jr., M.D.; Donald R. Hooker, M.D.

Room 501
105 W. 40

Vol. III No. 3

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

JULY, 1912

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SOCIAL DISEASES

VOL. III. JULY, 1912 No. 3

A REGULAR MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43RD STREET, THURSDAY, APRIL 11, 1912, AT 8:30 P. M. SHARP.

General subject for discussion:

THE SOCIAL EVIL

The following papers were read:

I. RECENT PROGRESS IN GOVERNMENTAL ATTITUDE TOWARD PROSTITUTION.—By Prof. E. R. A. Seligman, of Columbia University.

II. THE ECONOMIC CAUSES OF PROSTITUTION.—By Florence Kelley, of the Consumers' League.

III. SOME SCATTERED THOUHTS ON THE PROSTITUTION QUESTION, AND ABOUT THE ATTITUDE OF OUR JUDGES AND OUR POLICE.—By Howard A. Kelly, M.D., of Johns Hopkins University.

RECENT PROGRESS IN GOVERNMENTAL ATTITUDE TOWARD PROSTITUTION.

PROFESSOR EDWIN R. A. SELIGMAN (Columbia University).

In entering upon this discussion of so thorny a subject as the one which has been assigned to me, perhaps the best way of approach is to call clearly before our minds the three stages in the historical treatment of this topic. As you all know, in former times the prostitute was treated as an outcast, and the governmental policy was a curious combination of attempted repression and exaction of fiscal revenue. The change that came during the eighteenth and nineteenth centuries was due

largely to the progress of scientific medicine, and brought into the foreground the sanitary aspect of the problem—the desire, so far as possible, to do away with the consequences and the dangers of the diseases engendered. To this second stage we must now add the point of view that has been only imperfectly and haltingly presented, but which is preparing the way for the third stage, which is almost upon us—that is, the recognition of the fact that the problem is far more than a merely medical one; that it is, as the words "The Social Evil" themselves indicate, a grave social problem. Therefore, it is that the third stage in dealing with this question may perhaps best be characterized as the stage of moral or ethical treatment combined with the medical or sanitary treatment of the problem.

If we bear this in mind, confining our attention to the recent progress which is the subject of my address, we must remember that almost all of the countries of the world have for a long time been following the system introduced at the beginning of the 19th century in France. The only two exceptions are the Anglo-Saxon communities of Great Britain and the United States. The problem, therefore, which confronts government abroad is different from that which confronts us in this country. Abroad, certainly everywhere on the European continent, efforts are being made to do away with a system which has never been settled upon us—the so-called system of reglementation. This is a barbarous term, but perhaps needed to distinguish it from the mere policy of regulation. Every governmental method of dealing with the problem implies a certain sort of regulation; whereas, what is meant by reglementation on the continent is the official supervision of the prostitute and the houses of ill-fame, which carries with it a periodical medical inspection of the inmates under the control of a special body of police, known in France as the "Morals Police."

That system, as you perhaps know, was enforced in England in the sixties for a few years. It was introduced under the guise of a so-called Contagious Diseases law, and was, as it were, smuggled in without any adequate discussion in Parliament. At that time there was a great deal of trouble with imported cattle, and laws had been passed applying to the contagious diseases of cattle. Every one assumed that the new

law was of the same kind. When it was discovered what the law really was, it gave rise to a fierce contest, which lasted for about twenty years, a contest in which the foremost women of England took part, and in which they were aided by the leading men of science, apart perhaps from those of medical science—men and philosophers and statesmen like Herbert Spencer, John Stuart Mill, John Morley. The result was the final repeal of the English Contagious Diseases Act in the middle of the eighties.

On the continent, however, this method was long considered the ideal way of dealing with the problem. In the early seventies, at the International Medical Congress in Vienna, every doctor believed in the system, and resolutions were passed advocating its extension. At that time, largely owing to the English agitation, a little band—first of women and then of men—started work in France, and initiated a crusade for what is known as the abolition of the state regulation of vice, or the state recognition of vice. The woman who took the lead is still living to-day, Madame Avril de St. Croix. She soon grouped about her a little band of enthusiastic individuals, without, however, at first very much power or influence. From year to year they went on forming associations in every country, and then an international association; and it was largely owing to their influence that the first steps were taken to remedy, as far as might be, some of the errors of the White Slave Traffic with which we in this country have become familiar in the last few years. It was owing again largely to this devoted little band that had now received the adherence of more and more prominent men,—like M. Yves Guyot, the French Minister of Commerce, who was in this country a few years ago, and many professors of sociology and social economy in the universities, as well as a few doctors,—that toward the end of the 19th century interest was sufficiently aroused to make possible the calling of an International Congress at Brussels to consider the whole problem.

The first Brussels Congress, as might readily be imagined, registered a congeries of exceedingly diverse and conflicting opinions. Now, however, for the first time, in 1899, you find among the doctors the beginning of doubt as to the adequacy

and advisability of this continental system. The Congress separated without taking any definite action on this one question, although it passed some very important resolutions on ancillary subjects. It decided to come together every three years to consider the problem. In 1902 another conference took place, and now those opposed to the state regulation of vice appeared in larger numbers than before, winning over not a few physicians who had formerly scouted the idea. Even then, however, there was no unanimity of opinion, and it was finally thought best that each country should proceed separately in its policy of education and discussion by forming societies like this to which we belong in this city.

At this meeting, in 1902, however, an important step was taken. The Congress, composed to a not inconsiderable extent of eminent physicians, unanimously declared its conviction that the old-time belief in sexual indulgence as a physical necessity to the man was an unsound statement without foundation in fact. This, the unanimous pronouncement, had an immense influence.

Somewhat later, as a result of this second Congress, but partly also as the result of some horrible scandals that happened in Paris and the south of France—scandals much like that which happened during the four weeks that our Page Law was in operation last winter (those who were at the large meeting at Cooper Union last winter will remember the case that was told of a respectable young mother who was arrested by the minions of the law and treated in an infamous manner), and especially of the peculiarly scandalous cases where some ladies were arrested and subjected to indignities, the French Government was led to institute an investigation. As a result a commission was appointed, composed not alone of the most famous physicians of Paris, but of police officials and representatives of every walk in life. After three years of careful and exhaustive discussion of the subject this commission resolved by an overwhelming majority that the whole French system was useless, and worse than useless, in repressing prostitution and diminishing disease, and that, on the contrary, it rather increased the amount of disease. This decision marked a red-letter day for those who disbelieve in the system that has

been the governmental policy of France for over a century.

The Government, however, did not dare, and has not up to the present moment dared, to bring in a bill based on the recommendations of this commission. What took twenty years to accomplish in England in order to get rid of a system which had been in vogue only five years, cannot at once be accomplished in the presence of a system which has lasted for a hundred years and which has sent out roots and influences in a thousand different directions—economic, political and social. To-day, however, the heads of the chief hospitals in Paris and others, including three or four members of the recent French Cabinet in France, have become members of this association for the repeal of the Continental system of government reglementation.

In Sweden a similar movement was inaugurated ten years ago, composed chiefly of men in favor of the system. When confronted with the facts of the case they unanimously resolved in favor of abolition of the system. So in many other European countries the movement is on. In a few cases, as in Italy and some of the Scandinavian countries, the old system has been more or less completely abandoned, and everywhere there is a doubt as to the value of the system, where it still exists, and a growing sentiment for its repeal. In only one country has progress been slow, and that is Germany. This is explained by two reasons. First, because the administration dealing with social problems—including this—is so admirable in Germany that many of the abuses which still exist in other countries are not so glaring there; and, secondly, because, notwithstanding the continuance of some abuses, the Germans are far more accustomed to administrative interference of all kinds than in any other country. But even in Germany the movement is making progress. Some of the most prominent physicians are against the system, and especially the women of Germany declare their adhesion to the Abolition Society.

Even in Japan, where, as you know, the Yoshiwara was burned down a year or so ago, the new ideas have enlisted substantial support, and the former Chief Minister of Japan now heads a society designed to render impossible the part-

nership between the government and the Social Evil, which still exists to-day.

In this country we have not, except in isolated cases, had to battle against any such system as that. It is true that in 1872 it was for a few years tried in St. Louis, but, as you all know, the people rose and abolished the system. It was attempted here in New York in 1816, but the attempt was abandoned. It was attempted again in the Page Law of 1910, but Section 79, as you know, had a very short history. In the light of what is happening all over the world there is not much prospect that we shall revert to a system which is more and more being discredited abroad, and which is being opposed with greater and greater unanimity.

As far as governmental attitude is concerned, there have been four phases of advance in the last few years. First, the complete publicity given to the discussion of the problem. Ten or fifteen years ago it would have been impossible for me or any one else to speak openly of this matter in public. If nothing else has been gained by the formation of a society like this, and by the interest taken in these problems, it is that we can now discuss these things face to face and not simply mention them with bated breath in the corners of our homes. Publicity and discussion mark a step forward of the most momentous importance, for when we begin to discuss a problem from all sides we are bound ultimately to get at the truth, so far as it is ascertainable.

The second point is the repression of the White Slave Traffic—this commercialism of the human body, this infamous business which has grown to such tremendous proportions in the last few years, but which is now being grappled with here as well as abroad. International treaties and conventions have been formed, in which the United States is taking part, and we are endeavoring gradually to reduce to a minimum some of the horrible evils connected with this problem.

The third point is direct governmental interference with the problem as a whole. Here there is discernible a growing dissatisfaction with the policy that has hitherto been found in many of our larger cities—the policy of so-called segregation. This, as you know, is predicated on the belief that if you put

all the houses of ill-fame together in a certain quarter, as in Japan, you will be reducing the evils to a minimum. This, however, is not the European practice as is commonly believed. The European cities do not segregate; they do just the opposite, except in a few cities in Germany and in southern Europe. Our policy in many cities, and the ideal held up by the police officials, has been that if we can only segregate the evil we can prevent the spread of these noxious influences. The result, however, is just the reverse. We have learned that segregation does not segregate, just as reglementation or regulation does not regulate. The only result of an attempt to segregate is to make the segregated section a mass of seething vice, with an intensification of all the evils which exist anywhere else—with the addition that it does not prevent the spreading of the system privately, often with the connivance of the city officials, to other sections. During the past few years the attitude of some of our city or state governments has become a different one. It is the attempt, so far as possible, to repress the system, as has been done, for instance, in some of the western cities by the so-called injunction and abatement law, which declares houses of ill-fame to be illegal, and which is designed to make it more difficult for these people to ply their trade.

I am not an enthusiast, nor do I believe that any merely repressive system will completely remove the evil or will greatly hinder the prosecution of the business. We know that with human nature as it is to-day and with the economic, social and other causes that bring about a continuance of these practices an attempt merely to suppress would often have the effect of endeavoring to lower the level of an air cushion by pounding it with your hand. If you press it down in one part, it will come up in another. Of course this is true only to a certain extent, and that is why the simile is not perfectly accurate, for there are always a number of people on the fringe, and where you make the plying of this trade more difficult to carry on, you can make it possible to diminish some, at all events, of the more open evils connected with it. As compared with our eastern system of practical connivance of the government with the houses of ill-fame, such a system of injunction and abatement is far preferable. For under our

system the police officials, no matter how upright they may be, or may want to be, are virtually compelled to be in league with those who carry on this business. The result is, of course, such a situation as we find in our cities to-day.

The fourth phase in the progress of the movement is the attempt to frame a constructive programme. Far more important than the policy of repression, important though it be, is the policy of attempted diminution of the incentives to the social evil by trying to strike at the causes. I have not time to work out this phase of the subject in detail, but those who have read the reports of the Chicago and Minneapolis commissions will realize that perhaps the best work that can be done is precisely the work that is being done by our Committee of Fourteen in this city, the attempt ostensibly to work at the periphery of the circle, and yet really to strike at the centre. This is an effort to do away with the Raines Law hotels so as to diminish the flagrant incentives to vice, to raise the standard of public recreation, to work for the general elevation of the economic and social level of the community. If you can strike even to a slight extent at the causes, so far as they can be reached, you will to that extent diminish the evil.

Finally, and above all, the policy that has been inaugurated by our boards of health in many commonwealths and in not a few cities is that of spreading among our young people, young women as well as young men, a knowledge of the facts. Here, again, no one thinks that this is going to bring about the golden age. We all know, however, that there is a large fringe of young people, young men especially, in certain classes of society, who enter upon the downward path through sheer ignorance. The dispersion of ignorance and the spread of education will do much to bring about good results. If I were asked to say what is the most promising feature that I can discern in the outlook for the future in this country, it is the movement which has been set on foot to study the problem from the educational point of view. If to education and publicity we add a constructive policy, designed to diminish the incentives to crime and to bring about a divorce between the police and the houses of ill-fame—if we proceed along these lines, some of which have been only faintly sketched, we may hope, not in-

deed to do away with the social evil, but to see the time when some of the most hideous enormities connected with the social evil may be plucked out by the roots, and many of the seemingly insoluble problems may yield a ready solution to a method of treatment which at first appears unpromising.

THE ECONOMIC CAUSES OF PROSTITUTION,

By Florence Kelley,

General Secretary of the National Consumers' League.

The last time I had the honor of standing in this place, I had a most discouraging outlook over the economic causes of the evils against which we are struggling, but since then a great hope has arisen on the horizon, which I wish to sketch in a few words.

First, as to what we are doing now. We are sending out every year from the schools of this city 20,000 little girls from fourteen to sixteen years of age, out of their homes into the industrial field, with no one feeling in the slightest degree responsible for what befalls them in that field, and with no industrial and no moral preparation, no warning whatever of the pitfalls that await them there. A large proportion of these 20,000 inexperienced children enter into what I believe is destined to be recognized in the next ten years as the most dangerous occupation—the most dangerous to morals and to health—of all occupations into which children can go. I refer to our great department stores.

Every department store in the world is arranged every hour of every business day for the express purpose of inducing people, chiefly women, to become aware of needs that they did not know they had, and to buy things without previous consideration. All the advertisements are for the purpose of inducing people to buy goods. Now, these inexperienced children are sent into these great businesses, involving hundreds of millions of dollars the country over, arranged for the purposes of temptation, and the children are temped. They are practically defenceless. They have no inner defence, and no sur-

rounding defence. They are not paid—these young girls from fourteen to twenty-four in the stores—are not paid wages calculated for them to live upon. In the other industries also they are paid less than living wages, but the temptations are not so appalling, for other industries are not addressed as are the stores to the express purpose of temptation.

All women who are earning their living are supposed to have contributions toward their maintenance from men in their families; and all wages of women, the world over, wherever wages are paid, are adjusted to that economic error. It is an error of fact that all women who are earning wages have fathers or brothers, or husbands, able—however willing—to contribute to their maintenance, but all wages are adjusted to that erroneous belief. Of course, the opposite is often true. Very often there are invalid husbands, fathers, or brothers who make imperative claims upon a share of the earnings of the women—but the wages are adjusted upon the erroneous basis. Very strangely, in the ill-paid industries, there is no corresponding adjustment for the contributions which the men are assumed to make to the wage-earning women. The strike at Lawrence, which has just brought to light conditions of labor which we did not imagine to exist, has shown that men there were receiving wages which made no contributions possible toward maintaining the adult women of their families—and that is true wherever the light is effectually turned on the industries in which men and women work together.

The Consumers' League, whose secretary I am, has made a careful study of the wages paid to women and girls dependent on their own wages. This has been published by Macmillian under the title, "Making Both Ends Meet." It is a careful presentation of conditions, and is the first modest attempt to present to American readers the bitter facts of the discrepancies between the wage paid to women in industry and the ascertained cost of their daily living. The thing that has come to light is that the wage calculated in this way is, in many thousands of cases, from the beginning of the industrial career of the woman worker—of the young girl—a permanent deficit.

That works out in this way. In this city we have a permanent tuberculosis crusade, which makes slight progress because

underpaid young people cannot resist disease. Where the impaired physique is temporarily restored, and the same pressure of intense work and insufficient opportunity for repair because of insufficient wage recurs when the patient goes back to industry, the resistance is again destroyed. That is one of the ways in which the wage deficit records itself. Another is the growth of melancholia and insanity among well behaved and respectable young women, of which all settlement workers know.

Finally, there are our streets. What we used to regard as the shame of Paris and the shame of London, none of us who are about the streets of New York can longer ignore. When I spoke here two years ago, I did not see a ray of hope illuming this darkness. Now, however, we have hope, for we know that in one little country where experiments are easily made, they have for seventeen years been dealing with this problem of the deficit of the underpaid worker. Beginning with Victoria and spreading over Australia, except West Australia, which is a grazing country, the last seventeen years have seen a revolution in the methods of dealing with wages. The people have accepted as a working rule the dogma that the first charge upon every industry must be sufficient pay for all the people employed in that industry to enable them to live in health. Ninety branches of industry are carried on in Victoria subject to that rule. The method is simple. The employers and the employees are required to elect representatives, and the public is also represented on conference boards, and wages are allotted to all workers so that each may be able to live in health. That is surely antipodal to our method of treating these defenceless young girls as they leave school.

Two years ago England began with four industries to do this same thing. In these two years, since New Year's, 1910, she has retrieved her attitude on her most cruel industry, the making of chains by hand by women, and is in the way of achieving further reforms in the making of paper boxes. This year the English people have grappled with one of their greatest disgraces, from the days of Alton Locke—the great industry by which they have clothed a great part of the world. During this year wage scales will be worked out for these trades for

all the employees engaged in making clothing, and the pauperism which is the by-product of these industires will begin to vanish from that fair land.

Every one knows how the most recent of all governmental concessions has been extorted from the English Government by the action of the miners. But most people do not know that the English Government had previously established this method of taking care of its most defenceless workers by bringing to bear on four industries all the knowledge that the employers and the workers can bring to bear, and the enlightened criticism of representatives of all who buy the goods.

We have not yet in any State of this country taken so merciful a step. We are still sending young boys and girls into the battlefield of industry, with our old inherited confidence that every one can take care of himself or herself, and the devil may take the hindmost. He will surely take the defenceless; he does it every day.

We have not yet in one State attempted this Australian and English experiment, but in Massachusetts they are trying to do so. They have a State commission which has examined four of their industries, the making of textiles and candies, department stores and laundries. The commission has made a favorable report that minimum wage boards should be established, and there is a prospect for this bill being passed in the present legislature. If this is successful, we shall for the first time begin to have knowledge of the facts that we have never hitherto grappled with, of the problems of young women who are paid wages on which they cannot live.

Two years ago I said that, until we could find some way of furnishing an honest living for doing honest work, not all the teachings of science or morals would avail. What can the teaching of morals avail where there is no justice? And what justice is there when people who do honest work are permanently paid less than they need to live on in health? Now, we know a simple method of dealing with this question which is in successful use on the other sides of the ocean. Our mother country is taking this step long ahead of us, as she made provision for the shortening of the working day for working women sixty-two years in advance of us. We shall

not, however, lag sixty-two years behind England now that she has shown us the way to build a platform beneath the feet of the most sorely tempted people in our country—the young girls just venturing out into the industries.

SOME SCATTERED THOUGHTS ON THE PROSTITUTION QUESTION, AND ABOUT THE ATTITUDE OF OUR JUDGES AND OUR POLICE.

By Howard A. Kelly, M.D.

Sad and difficult is the prostitution question, and yet from the standpoint of human helpfulness, dare I affirm, the most interesting of all philanthropic undertakings. And so large is the field it covers in all its ramifications that every one can readily find some corner in which to exercise his or her peculiar gifts.

Mr. Hallam informed me that in Chicago, at the time of the Vice Crusade, the doctors, as a class, were not at all interested in the moral or in the legal side of the question, but the enormous spread of the associated diseases seemed appalling and worthy of close attention. Ministers, on the other hand, were horrified at the depravity of public morals involved, while mothers were roused by the dangers to their children and the need of training to safeguard them from the pit of sexual vice and impurity. Good lawyers, again, looked askance at the offences against administrative law. Thus, one and another, each finds congenial occupation according to social bias.

It is also a distinct encouragement in entering upon this field of philanthropic labor to find so many close associates in friends I had previously thought were working on altogether isolated lines.

We are, for example, profoundly touched by the living wage question; we simply cannot solve, we cannot even seriously touch, our vice problems without settling it. The personal supervision and the moral teachings, or rather the lack of them, in our schools and universities are among our most important problems. The big question of hygiene in the tenements and their conveniences and inconveniences are our field of legiti-

mate activity. The child labor laws have much to do with our problem. The Children's Playground Association is one of our closest allies, and so on through the entire gamut of philanthropic activities.

A real source of inspiration arises out of our supreme difficulty, the very crux of the situation, which is this: That we can never purge the body politic of this particular vice without cleaning up at the same time all other forms of vice! As long as any vice or crime of any kind is given quarter, however small the corner, it will later expand into a highway by which prostitution will surely creep back into our midst to mock the futility of all our efforts, and to persuade our children that expurgation is impossible and the question would better be left alone.

The connection of prostitution with gross criminality was demonstrated when the women of Seattle elected a decent, law-enforcing mayor, instead of Gill, "the poor man's friend," when 1,000 prostitutes left town, and with them went out also 2,000 of the worst crooks. With what figures shall we compute the saving of life and health, and morals and wealth, by the personality of one good man? Again, how evident is this latter most important economic aspect of the case shown in the reports which come back to us from Iowa with her splendid laws, especially those which implicate the property and the property owner, as well as the bawdy house keeper and the panderer.

In taking up the prostitution question we began naturally with education, and education was lauded everywhere the world over as the panacea; we declared that "if people only knew the consequences they would never do these things." It took but a short decade to strip us of our pride and to show us that education was after all but a stepping stone to a vantage ground of attack upon the real problem. That which we have done was vitally necessary, and must ever be maintained, but education is not a goal as some fondly hoped; it is only a highway by which we journey towards the goal.

Like the Hebrews at Sinai, man finds this his hardest lesson, for he is ever ready to spring up, overconfident and cocksure of himself, declaring, "All that Jehovah hath spoken we

will do"; and then follows the inevitable lamentable failure, and the consequent discouragement.

Prostitution Cannot Be Controlled Without Religion.

Let me for a moment advert to a step which I am convinced will be taken in the immediate future. I believe that if all that is implied in the word religion is kept out of our movement we will surely fail. It is a curious physiological fact that what we call the "civilized races" are the only ones in which the question of the utility of religion fairly and squarely presented in a natural common-sense way is not welcome. For some mysterious reason most men, and often our best and our ablest men, are morbidly afraid of the very word religion, and yet, we must consider it, for we have a great fight to wage, hopeless with man's ordinary natural resources, and we must engage powerful springs of human action in our service; we cannot afford to leave one out, least of all the strongest—religion.

The inward true essence of religion is a sense of a personal obligation to God, and the conviction that the underlying principles of what we call morals on earth obtain with equal force in heaven above and in all God's universe; a conviction that God both is, and that He is the rewarder of those that diligently seek Him. Religion is the outcry of a man's heart in the presence of an overmastering temptation, "How can I do this and sin against God?" I verily believe that this dynamic force will be found at least in the private closet of almost every successful worker in this field to-day.

It is my positive conviction that religion has its proper place for discussion, even on such a public platform and before such a mixed audience as I address this evening. In taking this stand I am not just now recommending any particular kind of religion, but I do seek to persuade every man to search the chambers of his heart and to make a still more vital factor out of whatever religion he may profess. I believe that this association of personal religion and private and public morals ought to be the chief concern of all religious bodies, and if recognized would rescue our churches.

What we commonly term "purity" is by Jew and Christian

called "holiness," a larger, more inclusive and searching word, too little heard in these timorous scientific days. Let each religious body thus place a full measure of responsibility upon every individual member of its communion, and then send him out to this society or into any congenial allied field to do yeoman work for the great cause—PURITY. The effect of such a crusade would be instantaneous and transforming.

Religion, I assert, is the concern of every one of us and should be dealt with on any and every platform. The particular religion to be recommended, which is a still more important question, is a personal concern, and must be dealt with privately and personally.

Our Lawyers and Our Police a Hindrance and Not a Help.

The unanswered question of the hour is the legal one. We do not, I imagine, at present at least, need more laws to handle the prostitution question, but as matters stand we are obligated to-day to appeal to our Police Commissioners and our Judges and our Magistrates in some such fashion as this: "Gentlemen, fellow citizens of equal standing with yourselves, and having an equal share in making the laws of our State, we have sent to Albany, to Annapolis, or to Harrisburg, a body of legislators to enact those specific laws by which, and by which alone, we are governed. And you, gentlemen, are the honored officials to whom we pay a yearly stipend to perform your sworn duty in the sight of God and man, namely, that of carrying out the laws enacted by our legislators, of making them effective in our community. In appointing you we have not understood for a moment, gentlemen, that you would ever forget your oath of office and dare to usurp and to justify the usurpation of the legislative function of our government and actually engage in the manufacture of laws according to your private standards as to what the expediency of the day may demand in direct violation of your sacred and solemnly assumed trust. Should such a catastrophe arise, gentlemen, we then forsee only usurpation and anarchy ahead of us spreading over and dominating this hitherto fair land."

So serious is the actual state of affairs that these exalted

and responsible officers of the law (not law-makers) have done this very thing; they have cast the fundamental principles of government to the winds and placed the incubus of their private opinions upon us as binding, giving us irresponsible legislation by the executive branch of our government!

Your position in New York is no whit different from ours in Baltimore, so let me cite Baltimore as an example of this judicial lawlessness. First, let me state that keeping a bawdy house is a crime in Maryland, as it is in all our States, and as far as I know compounding with the bawdy housekeepers is the only instance in which our courts, our judges, and our police officials conspire to violate their sacred oaths of office to administer the laws of the State without fear or favor.

In spite, therefore, of the well-established and well-known laws designed to eliminate the bawdy house evil, passed by our legislature and reaffirmed in our courts, the Police Department of Baltimore has created the following rules, which do not look to the extermination, but to the regulation of prostitution:

POLICE DEPARTMENT.

Office of the Marshall.

Baltimore, December 11, 1911.

The Board of Police Commissioners adopted to-day the following regulations with respect to bawdy and assignation houses.

The members of the force are instructed to report promptly every instance which may come to their knowledge of the failure of any keeper of such house to comply strictly with the same.

Thomas F. Farnan,
Marshal.

No bawdy houses will be permitted to locate on any street through which car lines pass, and will be confined to such streets and situations as may be indicated by the Police Department.

REGULATIONS.

1. No person will be allowed to keep, manage or have a pecuniary interest in more than one bawdy or other house for purposes of prostitution.

2. Keepers of bawdy houses, including assignation houses,

will not be allowed to advertise their houses, whether by printed matter or otherwise.

3. The inmates of such houses must not sit or loiter on the steps or sidewalks thereof, or exhibit themselves at the windows, or in any manner solicit passersby.

4. No disorderly or unruly conduct shall be allowed in the house.

5. No intoxicating liquor shall be sold on the premises, whether from any supply in the house or brought in from a saloon or elsewhere for the occasion; nor shall visitors be permitted to send out for liquor to be drunk in the house.

6. Keepers of bawdy and assignation houses must allow no larceny or other crime to be committed in the house. If, despite reasonable vigilance and precaution on the part of the keeper a larceny or other crime be committed on the premises, the keeper must immediately notify the police, and do whatever may lie in her power to assist the police towards the apprehension of the person committing the offense and the recovery of stolen property. And the keepers of such houses shall at all times furnish the police, when called on, any information, facts or circumstances coming to their knowledge in connection with any larceny or other crime committed elsewhere.

7. Keepers of bawdy or assignation houses shall not permit any unnatural practices in their houses.

8. The keeper of a bawdy or assignation house shall furnish the Marshal of Police with a photograph, taken within one year, of each woman, including herself, who may live in the house for purposes of prostitution, together with report in each case upon printed blanks furnished by the Police Department. Upon the arrival of a new inmate, before she shall have sexual intercourse with any man, her photograph, with report on blank referred to, shall be furnished to the Marshal of Police, accompanied by a written statement signed by her that she enters the house willingly. Keepers of bawdy houses shall also furnish the Marshal of Police with a photograph and report as mentioned of every "sitter" or woman who resides elsewhere but visits the house for purposes of prostitution.

9. No inmate of a bawdy house or assignation house suffering from any venereal disease shall be allowed to have sexual intercourse with a man therein until she shall have been declared cured thereof by the certificate of a reputable practicing physician.

I have asked and been favored with the opinion of our most eminent citizen and lawyer, Mr. Charles J. Bonaparte, touching these illegal enactments of our Police Department, and the

confirmation of this assumption of illegal authority by our judges. He writes:

April 4, 1912.

In accordance with your request of last evening I enclose you a memorandum of the authorities which I cited in my speech at the Lyceum meeting. The substance of the argument is that the Court of Appeals has determined by repeated decisions that a house of ill-fame is a public nuisance and its maintenance a crime at common law, so that not only can the proprietor of such a house be indicted and punished for a misdemeanor, but its establishment can be enjoined at the suit of any one suffering special damage through its proximity, and the land owner who leases his property, knowing that it is to be used for such purpose, can also be indicted as responsible for the nuisance thus created. In other words, the decisions of our Court of Appeals prior to 1892 had established beyond all possible dispute or doubt that the maintenance of such a house was a crime at common law in Maryland.

Such being the state of the law as fixed by judicial decisions, the Legislature of 1892 made this common law offence also a statutory crime by fixing its punishment and providing for a change in the rules of evidence in trials for this offence.

The duties of the Board of Police Comimssioners are "to prevent crime and arrest offenders" and to "prevent and remove nuisances in certain designated localities and all other places." It is, therefore, clearly their duty to prevent the maintenance of houses of ill-fame, to arrest their proprietors and to effect their removal, as well as the removal of all other nuisances, wherever they may be found.

The Regulations issued by the Board of Police Commissioners contain an implied promise that criminals of this class shall not be arrested, and that nuisances of this class shall not be prevented or removed, provided that certain regulations and conditions, fixed by the Board itself and never approved by the Legislature, are observed by the criminals in question and those under their control. This is a plain usurpation of authority; it amounts to suspending the laws or their execution, because, in the judgment of certain administrative officers, to whom no legislative powers or duties have been delegated, this partial and conditional suspension will be to the public interest. Not only is this assumption of authority without justification in law, but it is in Maryland expressly prohibited by Article 9 of the Declaration of Rights. It follows that any Police Comimssioner who is responsible for this extraordinary course violates distinctly and in terms the oath he has taken to "support the Constitution" and execute his

office "according to the Constitution and laws of this State."

As you will observe, this argument has nothing to do with the questions of expediency in dealing with the general problem involved. My position is that the propriety of "segregation," "license," or toleration in any form, is clearly a question for the Legislature. Our existing laws require the thoroughgoing suppression of these nuisances, and all we ask of executive and judicial officers is that they obey these laws."

(Signed) CHARLES J. BONAPARTE.

In view of these facts it will occasion no surprise to discover that there is corruption in the Police Department of all our large cities, associated with this unauthorized assumption of authority in dealing with this grave question. Our Judges in Baltimore are men of the highest character, both in their private and public capacity, but they are not yet informed upon this subject and are not aware of all that has been done to curb vice in other cities, nor do they seem to know how successful these efforts have been in many cities. They have, therefore, thus far been derelict in their duty and have not as yet given their hearty co-operation to an anti-vice crusade.

It is manifest to every one thoughtfully considering the facts cited above that but little can be accomplished until both judges and police officials, including police commissioners, learn to think differently upon this subject and to lend their cordial co-operation to the little bands of citizens who knock at their doors for help as they try to promote the cause of morality, not by tolerating immorality, but by exterminating it. With a continuous, consistent, hearty co-operation of the executive branch of the law there is no question at all but that prostitution can be completely driven out of every city in the Union, and it can be kept out. I assert this, too, in spite of our occasional experiences with authorities who have unwillingly closed the bawdy house and simply allowed the prostitutes to scatter to some other part of the town, only to gravitate back again to their old haunts as soon as the public conscience had sunk back into its habitual lethargy.

It would lead me too far afield to pause here to consider also the underpinning of corrupt politics, which is the main support of this evil situation in which both judges and police are abettors.

Our case, briefly stated, is simply this: little groups of social workers in all of our big cities have run up against a great wall of opposition to progress, and to their utter astonishment they discover that this wall is built up not so much by the prostitute and the criminal and the frequenter of the bawdy house, as by the very ministers of justice themselves. The immediate burning question then is what are we going to do in this extraordinary situation? My first impulse, and your first impulse, born in a spirit of self-righteous indignation, is to denounce loudly and publicly the guilty officials, accusing them of malfeasance in office, in the hope of shaming them into the performance of their manifest duties. But I venture to assert that if you will get well acquainted with your judges you will find them earnest and desirous of doing their full duty, willing to learn and anxious to co-operate in anything you can convince them is for the public good.

The average policeman, too, is a good man, who wants to do his duty, but too often finds no encouragement and no help. Such reflections seem at first only to complicate the situation, but maturer thought and a little more digested experience trace the malady back to its true source and demonstrate the fact that *these conditions are the inevitable fruits of a general attitude of indifference and neglect on the part of the public* (that is to say of you, and of me, and of your and my personal friends) *to all matters of public welfare which do not minister to our private gain.*

A bird's-eye view reveals the body politic as so many *disjecta membra,* each limb struggling to accomplish something, but without any real coördination with the rest of the body. There is an utter lack of a unifying spirit and of that joint activity which alone can give life and individuality to human society. We have become accustomed to look upon our democracy in the same light as an old-established oligarchy, with its trained public officers under the eyes of trained, responsible heads, each lower official looking up to a higher one, until the whole reaches its climax in the supreme head, the source of all authority.

We have utterly forgotten that a democracy is not a ready-made institution, but a process of education and growth in

which the people are as important officers as the judges and the police, and all the other recognized officials. *If the facts stated are true, then we may review the condemnation we have just been ready to mete out to judges and police and apply it to ourselves.*

What we need is a general toning up of the whole body politic, a girding up of the loins of the body for active work, some spirit which will transform the indifference of the average citizen into a spirit of disinterested activity. The manifest conclusion is that each one of us should shoulder his responsibility and get to work and keep at work; that we deal personally and patiently, but persistently, with our judges and our police. Graft we dare not trifle with; that must be punished; bad men, too, must be eliminated.

I cannot help, as I close, looking for encouragement to this next big step beyond, which seems to me to lie high up on a level with the platform of complete extermination, and that is the purification of our politics.

In England, the Great Crusade, beginning in the late seventies, culminated in this discovery.

The wily old adversary has too long unctuously insisted that a man's capacity as a legislator has nothing to do with his private morals.

While it is a most palpable fact that an immoral man is utterly unfit to pass laws on this or any other question,—for a man's views on this subject control his judgment and determine his actions,—before we reach a final settlement of this great question we must see to it that our public men are men of the highest moral integrity. Then, and then only, will righteous laws be enacted and impartial justice be dispensed. Then prostitution and bawdy houses will be hard to find. The awful diseases will disappear, and, what is vastly more important, men and women will have learned the lesson of self-control, and will love purity for her own sake; and our Nation will be saved from the moral decadence which now threatens.

DISCUSSION

Rev. John P. Peters, D.D. (Chairman of the Committee of Fourteen): I scarcely know how to begin a discussion following what has been said to us. I was much pleased to hear Professor Seligman speak of the change of sentiment in France and the Continental countries of Europe, with regard to regulation; but I remember that a number of years ago I was deeply impressed by a remark made to me in Constantinople by a Turkish gentleman of position and character. He would not believe that the English were anything but hypocrites, on account of his experiences in a visit to England. He had been partly brought up in France, and had never seen the open manifestations of vice in the streets of Paris which he saw in England. He wished never to visit England again. "Why," said he, "I was actually seized by my person in Liverpool and in London! Do you mean to tell me that what these English say when they come to Turkey about the evils of polygamy is anything but hypocrisy?" It was impossible to make him believe that Englishmen were not hypocrites, on account of his experiences on that visit to England.

That, I think, is something which suggests another side to the Anglo-Saxon treatment of the social evil. If we refuse to regulate, if we absolutely prohibit prostitution by law, then we are rightly liable to the charge of disgusting hypocrisy, or of colossal and mendacious stupidity and incompetence, if we permit it to flourish and parade, and flaunt itself in our streets and public places. I am very glad to say that on visiting England a couple of years ago, after a long interval, it seemed to me that there had been a most remarkable change in London for the better in that respect.

In this city, as in English cities, we have a manifestation of street vice, of public soliciting by prostitutes, which, so far as my experience goes, you do not meet anywhere in France, Germany, Italy, or even in Turkey. There you do not see it, unless you go hunting for it; here it hunts you. That is the shady side of our system; and while I quite agree with all that Professor Seligman said, I think that it is worth while sometimes to realize why we are very often criticized, and criticized

severely, and supposed to be much more vicious than we are, just because of this open, flaunting, unregulated manifestation of vice.

Some allusion was made to the question of the incentives to a life of prostitution on the part of women. So far as I have been able to study the subject of the social evil as it exists in this city, it is a question of commercialism; it is being fostered and incited in every possible way by and for the money that is in it; and it is very largely, almost entirely, in the hands of men. In this regard, there has been a great change in latter years in the methods of prostitution, the way it is handled and developed. You can see something of the commercialism of it, its factitious character, in the streets of the city, with very little observation. I remember going about the streets of the city when a judge was sitting in the night courts who would give severe workhouse sentences, and there was practically no solicitation on the streets; but let a judge sit there who would impose a fine, and the streets were full. The men to whom the girls belonged paid the fine, and the girls worked the harder to pay it back.

While the social evil will exist,—laws and law enforcement to the contrary notwithstanding—until we get to be a great deal better than we are now, public prostitution as it exists among us is simply and solely a question of purveying, a question of commercialism; and the thing is to get at the sources of profit, and make it a thing that does not pay. One of the first things to be done is to find a way of getting at the property which profits by prostitution. An effort was made in this city in the Tenement House law, which puts a special penalty of $1,000 as a lien on tenement houses where prostitution is permitted. That law, however, up to the present time, has been a dead letter; in the method in which it has been enforced, it has not worked at all. It is difficult to say what is the reason for this—whether the difficulty lies in the law itself, or in its interpretation by the courts, or in its non-enforcement by one or more of the various agencies which under the terms of the law are entrusted with its enforcement; and it means a good deal more investigation than I have been able to give it to ascertain what is the cause of the failure. When you

come to deal with other than tenement houses, you are perplexed by the difficulty of getting at the owners, and the nominal owners are often quite irresponsible people. The most effective method of dealing with the thing is to get at the property. It is so in dealing with the liquor question, and it is so here. You can best hit the commercial backing by getting at the property; but in the present condition of the law that seems almost, if not quite, impossible.

We have any quantity of laws which in some way or another affect the social evil. They are overwhelming in their number and in the different agencies through which they are to be enforced; indeed, they trip one another up and block the way, and render action and movement difficult by their number, and the confusion and diversity of their agencies of enforcement. We meet also with that difficulty to which Dr. Kelly has alluded—the difficulty arising from the interpretation of these laws by the courts. It is exceedingly difficult to bring evidence in the courts which will be held satisfactory in prostitution cases. Too frequently the courts have demanded evidence which is simply infamous, practically requiring the police officer, or whoever gets the evidence, to himself commit the act. The sort of evidence that would be sufficient to convict in other matters is thrown out of court. That is a thing which must be taken up and very carefully studied, and which needs especially the study of the bar—the question of the evidence to be required in prostitution cases. Is it the laws which we have that are in fault, or is it the courts through the character of the evidence that they demand, or is it the police? This is the legal side of the question.

Education is what this Society especially stands for. It has done an immensely valuable work, as somebody has already said, in making it possible for us to stand here before such an audience, such a mixed audience, and discuss this subject. But there is a vast work of education yet to be done. It is distressing to find the amount of ignorance that still exists. It is necessary to instruct the children in our schools, but it is more necessary to instruct their parents, and to show these parents how to teach their children. And when you try to instruct parents, you meet, among others, this difficulty: You

will get mothers to teach their daughters a high standard of morality, but they have an idea that the moral standard for their boys must be entirely different from the moral standard for their girls. And that men have a lower moral sexual standard than women is very largely due to the fact that the women who teach them, their own mothers, think it must be so. In taking this attitude, both men and women have been greatly influenced in the past, as Dr. Morrow knows, by the medical profession. There is an immense amount of educative work to be done for the whole community from doctors down, but we can probably do it most effectively through the schools and the churches. In the church of which I am the Rector, I found that the young people were not properly instructed, either at home or in school, and I finally concluded a year ago that if I were going to present boys and girls for confirmation to make vows of virtue, they ought to know something of what they were doing, and not go out to meet temptation in utter ignorance, or with a part knowledge worse than ignorance itself; and so I said that I was not going to present any one for confirmation unless he, or she, was properly instructed, medically and religiously, on matters of sex.

I believe also that we should preach and teach the reality of hell. I have a profound belief in the value of hell. I have seen its value in this tuberculosis campaign. It is by making the people realize that tuberculosis is the hell provided for the sins committed against certain of the laws of nature which God has given them, and that by understanding and obeying those laws there is a way of escaping tuberculosis, that they have been scared into virtue in the matter of obedience to those laws. Indeed, I do not know but that we have scared them a little too much in the matter of tuberculosis. But in the matter of venereal diseases, which are far more dangerous physically as well as morally than tuberculosis, we have not begun to scare them yet. We have not reached the point where it is possible to publish the ravages of these diseases, and to tell the community frankly of what is going on in their midst. We need to preach hell here and a deeper and more terrible hell than the hell of tuberculosis, because it is the punishment for the breach of greater and more vital laws of God's universe.

I did not sympathize with all that was said of the Page law, for I thought that law was the beginning of a real preaching of the hell of venereal disease. What I would like to see, however, is a law, which goes much further than the Page law. Well, at least the Board of Health has now been forced to take this matter up and soon I hope it will go much further. I do not see why, when we have committed people to our prisons, jails, or to any penal institutions at least, we should not say to them: "We are going to ascertain whether you have any disease from which there is danger of infection, and if so we are not going to let you go out and disseminate that disease; we are going to treat you for that disease, whatever it is, until the danger of infection to the community through you is passed.

We do not let persons with smallpox run around as they please; why should we let those with diseases like this go free? Criminals, found insane, we shut up until they are cured; why not treat venereally diseased criminals on the same principle? The details and method of treatment may be different, but why, when persons are under penal restraint, should we not examine them for any disease that they have and find a way to treat them accordingly so that they may not thereafter infect or endanger the community? The moral effect upon the community of such treatment of venereal disease would be enormous and the recognition of the perils of these diseases would be spread through larger circles of society, producing that sort of sentiment which the similar treatment of tuberculosis has produced. Brand the diseases!

I am only opening the discussion and suggesting a few things, which the papers of the evening have brought to my mind.

Mrs. Charles Israels (Preventive Recreation): I feel that I deal in futures. I realize the seriousness of the present difficulties, and I feel keenly the difficulties of the problems that are presented by things as they are to-day, but what interests me most, and what I think is really one of the next steps, is the question: "What is going to happen in the future? It is the control of possibilities that I consider one of the most important things for a body like this to take up. I am think-

ing of the girl who may become a prostitute; I am thinking of the girl to whom loose living is made attractive in a thousand different ways—not the sordid, ugly life of the streets, not the unattractive, hard, difficult life that she leads there. That is not attractive to young girls; they see that sordidness just as well as we do. But in a thousand other ways, in the present degeneration of the standards of public behavior we are making the life of the prostitute attractive; we are letting down—especially in the last year and a half—the barriers of decency in public places.

Recreation for young people has to be recognized as a need and not a luxury. We are all coming to admit that young people react against the monotony and nervous strain of their daily activities and need recreation to restore the balance, but we are afraid to face the kinds of things that we are offering them as recreation in public places. If we permit the kind of behavior that we are daily permitting in public places in this city and throughout the country, without any attempt to stop it, without any attempt to establish standards of public behavior throughout all classes of society—I contend that was are doing a most dangerous thing whch may and often does act as an incentive to the thousands of young girls to enter into the life of the streets.

I mean just this: We need to control public recreation—not in one place, not in New York City, Philadelphia or Chicago—but in every little city or town throughout the country where there is recreation at all, because if indecent or immoral recreation flourishing in one city, finds itself under control there and can move to another city where there is no control or regulation, we have in no wise diminished the amount of the evil. Public recreation does offer the open door of opportunity for young people. The dance hall is the meeting ground for all kinds of promiscuous acquaintances; it leads to all kinds of loose living, but it has its place in the life of all young people, and the very worst thing would be to regulate it out of existence. We need simply to place safeguards around it. There are, we will say, in this city to-night, 15,000 young people—a mild estimate—in places of public amusement. We have the right, as a community, to demand that some standard be maintained

in these places, that some safeguards shall be thrown around the young people who frequent them, and that in every kind of public place,—whether Sherry's, or the Hotel Astor, or the Café des Beaux Arts, or Rector's, or an East Side hall,—that the dancing shall be at least decent; and we have a right to demand that the people whom we meet in our own houses shall maintain these standards and shall not disgrace themselves and ourselves by exhibitions of sensuality in public places that beggar description. I am not talking from hearsay evidence, but I am telling you the things that I have seen, and I am telling you things that can be verified. When you read a description of a public ball in one of the best hotels in Philadelphia, and are told of the kind of dancing in which people there indulge, it is very difficult to restrain young girls and teach them to be wise in their behavior and to maintain proper standards, because they answer you that the persons to whom they look for social guidance are doing such things.

There are only two kinds of control; one is by statute and one is by public opinion. Regulation by statute is effectual. It has been tried. It works well in several cities; it is going to work as well and better in New York City. The tone of the pubilc dance places has been raised 75 per cent. in this city through the operation of a statute, and I have been told this winter by people who have made investigations of the dance halls that they felt they had cause to complain, because they had been asked to inspect, and found nothing—a rather peculiar complaint to make. Conditions have been improved by statute. They can be further improved by statute. If we can adequately throw legal safeguards around commercialized forms of recreation, it is going to mean control of the entrance to the social evil. We need, then, to supply proper commercial and municipal substitutes for commercial forms of evil types of recreation, and to bring public opinion to bear upon the standards of public behavior. The things that you do and that I do, the things which each person does that react upon his neighbor, and whose influence and effect are so far-reaching that they extend to the tiniest corner of the tiniest village throughout this big country, contain the idea of the control and regulation by public opinion of the doors leading to the thing

that we are trying to fight. It is by taking care of the girls, who ten years from now, five years from now, six months from now, might go into the streets as common prostitutes, that we make progress.

I have come to-night from the evening recreation centre of a public school where 250 boys and girls come together in classes for social activities twice a week—dancing, games and club work. Think of what that means for safeguarding their lives—boys and girls who might otherwise be spending their evenings in the streets, in the dance halls—to have a free, pleasant, wholesome, safe place in which to find recreation.

On the other hand, there are always going to be young people who do not want things offered by the city, who want the exclusiveness that the payment of an admission fee can give. For them we have to provide the right kind of picture shows, the right vaudevilles, the right dance halls, and to form public opinion to believe that these things are good and wholesome. We are persuading the schools to open their doors, that it is right for the young people to meet in the schools. We have even persuaded some of the churches that it is the right thing for them to do; but we need to persuade ourselves that each one of us is responsible for the thing that is going to protect the girl who might go wrong, the future prostitute.

Mr. James B. Reynolds (Assistant District Attorney): After the addresses which have been delivered to-night I am very much inclined to say, "Let's go home and think it all over." However much any of us knew or thought we knew before, we have all gained a great deal of extremely valuable information from the addresses we have just heard. I am sure that all of us must have been stimulated and encouraged to do more effectively and successfully our share in fighting the social evil.

If I say anything, it will be in relation to laws regarding the social evil. The fact has been brought to your attention to-night that we have enough law—in the present decade an international treaty has been made binding in this country and in the other great countries of the world—to secure more effective prevention of international traffic in women. No one of us can have been made aware of this great treaty entered into

by the leading nations of the world in this first decade of the twentieth century without being profoundly stirred, because we must have recognized that in view of the traditional conservatism of governments such a treaty would not have been ratified if the treaty-making authorities of these nations had not believed that they were dealing with an evil of such extent and such far-reaching character that an international treaty was necessary in order to effectively cope with it.

It has been stated from this platform on another occasion that in the last decade thirty-five of the States of this country have passed special laws to oppose the commercial traffic in women. It has also been stated from this platform that during the last three years our national government has passed laws directed against this same traffic—one, the so-called Bennet law, which gives the government power to more effectively prevent the importation of women for immoral purposes; and the other, the Mann law, to prevent the interstate traffic in women for immoral purposes. I learned the vast importance of the latter law when I learned through agents of my own, who themselves gained their information directly from procurers in this city, that interstate traffic in women was the most profitable because it was the safest. In view of the importance of these two laws, you may be interested to learn a fact stated to me three weeks ago by the Attorney General of the United States, that between the 31st of July, 1911, and the 31st of December of the same year, the Bureau of Investigation of the Department of Justice spent over $21,000 in obtaining evidence regarding the White Slave Traffic, and that that sum was the second largest expended by the bureau, being second only to that spent in the prosecution of offences against the Sherman Anti-Trust law. The amount spent indicates the importance which the Attorney-General of the United States attaches to the enforcement of the White Slave laws. He told me that he had taken a personal interest in the enforcement of these laws, and that he regarded none entrusted to him for enforcement as being of greater importance or value to the country than these two. It is most encouraging to us that our national government should exhibit such full proof of its interest in promoting public morality as to enter into an interna-

tional treaty on the subject, pass two such laws as have been placed upon the statute book, and that then the Attorney General should so strongly assert his recognition of the importance of these laws.

Dr. James P. Warbasse: There is one side of this question which should receive more attention than has been given to it in our discussion to-night, and that is the great fundamental problem lying behind much of our social evils, namely, the economic problem. Mrs. Florence Kelley has touched upon it briefly in her discussion of the economics of prostitution. I would like to say a word in its relation to men. The large number of unmarried men in a community form one of the important causative factors of prostitution. We come then to the reasons why marriage among men is deferred, and at once we realize that we are dealing, not wholly, but largely, with an economic problem. Men do not marry because of the economic difficulties in the way, and the great discrepancy between the average wage the men can earn and the cost of maintaining a family. These unmarried men promote prostitution; they demand prostitution; they are a large causative factor in prostitution. It is argued that married men are the chief patrons of the prostitute. This may or may not be true; but it is true that unmarried men are much occupied in debauching young women as an initial step to prostitution, and it is also true that the more unmarried men there are the more unmarried women there must be from whose ranks prostitution is recruited.

The profits to be derived in the business of prostitution is another of the economic sides of the problem. The business enterprises which derive profits from this traffic are many. The studies of the Minneapolis and Chicago Vice Commissions have revealed to us these extremely important factors. So we come back to the responsibility which rests upon Society for the maintenance of these unfortunate economic conditions out of which prostitution grows. We are beginning to realize more and more that the women who go down in prostitution are no more to be blamed than are those who go down with typhoid or who are destroyed in factory fires. We come back to the economic question; and I believe that the important message we have heard to-night is in the statements of Mrs.

Kelley and Mrs. Israels touching upon the relation of economics in prostitution.

Dr. William M. Hutchinson: I feel that as a resident of the city that has been so arraigned by Dr. Kelly, for whom I have the greatest respect, that I cannot go home without briefly protesting against his arraignment of all New York. While it may be true of the Borough of Manhattan, I am sure that Queens and Nassau have not, at this moment any great number of houses of prostitution or assignation within their borders. What is the result of having closed these places? One of the effects is that, a few years ago, when the houses were more or less common, cases of moral offence committed upon the persons of young girls between the age of twelve and the age of consent were very rare. It was seldom such cases were brought before the Society for the Prevention of Cruelty to Children to secure evidence against the offenders. The offences were almost all confined to children of tender age on whom rape in its most outrageous form had been committed. But now, after fifteen years of work, that seems to have been almost eliminated. We now find that girls of twelve are the victims of attack by wretches who take them to out-of-the-way places. For the year ending October, 1911, I had before me 170 girls of between ten and twelve years of age,—not of the full age of consent, for the Brooklyn Society has been able to conduct investigations in regard to all who claimed to be of age. Men who were formerly in the habit of going to houses of prostitution are now doing this and, perhaps, are corrupting a large body of young girls who are not prostitutes and leading them into evil. Brooklyn, however, is not now a city of houses of prostitution.

Mr. Adolph Major: Some years ago I made some investigations on my own account in the City of Washinngton. In company with a man who was well acquainted with the city we went all about the red light district, and counted over ninety different houses of prostitution. The worst in the city were those around the new Post Office building, and many of these buildings were torn down to build it. These figures were handed to the Police Commissioner, who admitted their cor-

rectness, and said that regulation was the best method of dealing with the conditions. I also secured the confidence of three different policemen, and they admitted that there were about one hundred and fifty such places in Washington, some of them situated in good private neighborhoods. When asked how the people could tolerate this they replied: "Well, it is this way: the neighbors will complain at the station, and a designation is made, and afterwards it passes away and nothing more is heard of it." It has been shown this evening that something can be done and should be done to improve these conditions.

THE AMERICAN FEDERATION FOR SEX HYGIENE.

Second Annual Meeting.

The second annual meeting of the American Federation for Sex Hygiene was held June 3, at Atlantic City. In the absence, on account of illness, of the President, Dr. Prince A. Morrow of New York, the Rev. George R. Dodson of St. Louis, Second Vice-President, took the chair, and Dr. D. R. Hooker of Baltimore was appointed temporary Secretary. The Committee on Credentials reported the following delegates present:

The Society of Sanitary and Moral Prophylaxis, New York; Mr. R. W. Hebberd and Professor Thomas M. Balliet; The Maryland Society of Social Hygiene, Dr. D. R. Hooker and Mr. H. C. Hill; The Pennsylvania Society for the Prevention of Social Diseases, Dr. R. N. Willson, Jr., Mrs. J. P. Mumford and Dr. Lawrence Litchfield; The St. Louis Society of Sanitary and Moral Prophylaxis, Rev. George R. Dodson and Dr. Tausig; The Texas Society of Social Hygiene, Dr. Frank Paschel; The California Society for the Prevention of Syphilis and Gonorrhœa, Dr. W. F. Snow; The Portland (Oregon) Society of Social Hygiene, Dr. H. W. Stone; The West Virginia Society of Social Hygiene, Dr. T. M. Hood; The Connecticut Society of Social Hygiene, Dr. T. N. Hepburn and

Dr. Wells; The New Jersey Society for the Prevention of Social Diseases, Dr. Alexander Marcy, Jr.; The Massachusetts Committee on Sex Hygiene, Dr. Young, Mr. D. King and Mr. C. W. Birtwell; The Society of Social Hygiene of the District of Columbia, Dr Elnora C. Folkmar and Dr. Williams.

The report of the Treasurer, Mr. Henry L. Higginson, of Boston, was read and adopted. Dr. R. N Willson, Secretary of the Executive Committee of the Federation, made an informal report of its work during the year, stating that it had met eight times; that it had employed Mr. C. W. Birtwell to raise the Founder's Fund for the Federation, and that the committee had made an appropriation for the exhibit in connection with the National Congress of Hygiene and Demography to be held in Washington, D. C., next September. He also stated that a national board of educators was being formed, whose duty it would be to give advice as to the educational literature to be issued and as to the methods to be pursued in the educational propaganda of the Federation, and that a text-book in sex hygiene suitable for instruction in schools was in preparation.

Informal reports of the work of the following societies of the Federation were made: The Society of Sanitary and Moral Prophylaxis of New York, by Professor Thomas M. Balliet; Maryland Society of Social Hygiene, by Mr. H. C. Hill; The Pennsylvania Society for the Prevention of Social Diseases, by Dr. R. N. Willson; St. Louis Society of Social Hygiene, by Rev. George R. Dodson; Connecticut Society of Social Hygiene, by Dr. T. N. Hepburn; New Jersey Society for the Prevention of Social Diseases, by Dr. Alexander Marcy, Jr.; Massachusetts Committee on Sex Education and Hygiene, by Mr. C. W. Birtwell; The Society of Social Hygiene, District of Columbia, by Dr. Elnora C. Folkmar.

A motion was carried that each society in the Federation mail copies of its publications to the secretaries of all the others.

Officers for the ensuing year were elected as follows: President, Dr. Prince A. Morrow, of New York; Treasurer, Mr. Henry L. Higginson, of Boston; Secretary, Dr. R. N. Willson, of Philadelphia. The present Executive Committee was unanimously re-elected, and a motion was passed authorizing

it to increase its membership to fifteen as provided for in the constitution and to so distribute the membership that five members shall go out of office each year. The committee was also authorized to elect the several vice-presidents for the coming year.

On motion, the following amendment to the by-laws was adopted:

> "These by-laws may be amended by a vote of a majority of the society and individual members of the Federation present at any meeting, the call for which shall have specified the amendment proposed. They may also be annulled by the Executive Committee by a two-thirds vote of its entire membership."

The morning session was held at the Haddon Hall Hotel, and the afternoon session in the First Presbyterian Church. The afternoon session was devoted to the reading of papers and to addresses.

Papers were read as follows:

Rev. George R. Dodson, of St. Louis, on "Our Problem—A Survey and a Forecast"; Dr. Edward Jackson, of Denver, on "The Proper Teaching With Regard to Sex of Healthy Children"; Dr. Ernest J. Lederle, of New York, on "Health Department Control of Venereal Diseases"; Dr. W. F. Snow, of San Francisco, made an extemporaneous address on the same subject telling what has been accomplished in several California cities. Professor Thomas M. Balliet, of New York, read a paper on "Sex Instruction as Determined by Age"; Mr. Talcott Williams spoke extemporaneously on the progress that has been made in modern times, and especially within a generation, in the control of the social evil in large cities. Hon. Charles J. Bonaparte, of Baltimore, and Dr. Bertha Van Hoosen, of Chicago, who were announced to speak, were unable to attend.

These addresses will be published in full in the next issue of this magazine.

BOOK NOTICES

Heredity in Relation to Eugenics, (Charles Benedict Davenport. Henry Holt & Co., 1912), gathers together in an excellent way a large part of the available knowledge of heredity, as applied to man.

"Except in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed," said Darwin, and it is even yet true that man himself believes himself to be especially designed of God and, therefore, unlike the other animals, with no need to apply natural laws to himself. The evolutionary idea has forced upon him the fact that he is not so set apart, and is liable to be overtaken by disasters common to the animal world. The decreasing birth rate, the increase in the number of dependents, the barriers civilization is constantly raising against the laws of natural selection are forcing him to realize that his fate and the future of his race rest in his own hands, and that he differs from the animals about him only in his superior power to intelligently control his future. In response to this awakening, we are receiving an ever increasing number of books dealing with applied biology, which we are coming to know as the Science of Eugenics.

A large part of Dr. Davenport's book is devoted to showing the inheritance of family traits, both physical and mental, and that it is most desirable to remove the objectionable inherited character from the law of probability and normal frequency curve to that of a typical Mendelizing character. Yet the data seems rather of a negative character, so far as being of direct assistance to those looking toward immediate results. For the most part it is the abnormal or pathological conditions which Meldelize. No doubt later studies will add new forms of inheritance when the "unit characters" are further analyzed. In the meantime, we are glad to have this tentative statement with its indications of future possibilities.

To the student of immigration, Dr. Davenport's book is a distinct contribution, for nowhere are we realizing more fully the significance of Eugenics than in its wide applicability to human and social problems. With the careful study of immigration records we shall become so familiar with family traits that only the best strains of foreign blood need be introduced into the country.

One of the most dramatic and convincing portions of Dr. Davenport's book is his brief summary of those family histories whose lines of ancestry have been fully worked out, and his promise that an accurate analysis of American family histories will reveal to us certain well-defined strains which are responsible for the ability and creative genius in the nation, as others are responsible for our defective and criminal classes.

Another important outgrowth of Eugenic knowledge has been the

seizure by certain State legislatures of the facts of the inheritance of persistent strains and the adoption of means to terminate them. We are coming to realize that we cannot reform the persistent criminal, nor cure the insane from the standpoint of heredity. Dr. Davenport believes the method of separating the sexes of the mentally deficient and the criminally inclined is more to be desired and quite as efficient, save in the most extreme cases.

The rival claims of heredity and environment, as influencing the human race, certainly receive a final stroke here, as Davenport shows that environment is not opposed to inheritance, but that both heredity and environment are integral elements in life; but that as we apply material conditions of environment to an individual with the hope of permanently bettering the race we are using relatively unimportant agents. The only consistent way of improving human life is by the choice of parenthood, and the possibilities are here infinite. An individual is not necessarily made a weakling by unfavorable conditions of life or occupation. He rather drifts into inferior occupations and degraded conditions through lack of innate ability and vitality to seek a higher, more vigorous life.

With such an array of facts before us surely society must throw off its lethargy and realize that it has been stupefied by long familiarity with these evils until they are regarded as inevitable. We shall learn where our 300,000 insane and feeble minded, our 160,000 blind and deaf, our 2,000,000 deficient, annually filling hospitals and homes, our 80,000 prisoners, our 100,000 paupers, are coming from and begin to take action to dry up the springs that feed this torrent rather than continue to support the ever-increasing flood by our philanthropies. B. C. C.

The Social Evil, With Special Reference to Conditions in the City of New York. A Report Prepared (in 1902 under the Direction of the Committee of Fifteen. Second Edition, Revised, with New Material. Edited by Edwin R. A. Seligman, LL.D., McVickar Professor of Political Economy, Columbia University. G. P. Putnam's Sons, New York and London, 1912.

This is a new and much enlarged edition of a very important publication which appeared a decade ago and which is here brought up to date by Professor Seligman. Revelations made in the fall of 1900 concerning the appalling conditions of vice in the East Side tenement district of New York City, which shocked and aroused the community, led to the appointment of the now well-known "Committee of Fifteen," consisting of eminent and public-spirited citizens, who undertook to remedy these conditions. The result was a report which has had a far-reaching influence in crystallizing public sentiment, in formulating effective legislation and in bringing about important practical reforms.

This report has been for some time out of print. The deep inter-

est in this general subject which has been aroused throughout the country in recent years by the work and various publications of the New York Society for Sanitary and Moral Prophylaxis, and of similar societies in many States, has created a wide demand for a re-publication of this Report. But the publishers felt that so much had been done in the practical study of this problem, since its first publication, that in order to make it of the greatest value, it should be brought up to date by a competent hand. Professor Seligman, of Columbia University, a member of the original Committee, was induced to undertake this labor, and the result is that we have here a document of great importance to all students of this vital matter. Professor Seligman has re-published the original Report without change, but has added new material, which has almost doubled the size of the volume.

This new matter is divided into three chapters. The first bears the caption, "The European Movement," and gives a brief, but very clear, sketch of the various movements in England and in Continental countries to control the social evil, beginning with the appointment, in 1862, of a Committee by the Admirality in London to inquire into the state of venereal disease in the Army and Navy. This sketch traces the development of public sentiment and legislation in England and in Belgium, France, and Germany, giving an account of the origin and work of the "International Federation for the Abolition of State Regulation of Vice," formed in 1875; this is followed by an account of the International Conference at Brussels, held in 1899, and of the French Extra-Parliamentary Commission appointed in 1903.

As the net outcome of the deliberation of these various bodies there stood out among numerous recommendations made, three fundamental propositions upon which expert medical and lay opinion among students of this problem in these countries has come to pretty general agreement. First, that reglementation is ineffective; second, that a campaign of education is necessary; third, that adequate hospital facilities should be provided for the treatment of these diseases. The rapid growth of expert opinion against reglementation in France and other European countries, as here traced, is most interesting. Professor Seligman quotes from the report of the Colmar Congress of 1911, the statement that "all the great chiefs of the medical faculties and all the important heads of hospitals have now become converted to abolitionism," i.e., the abolition of the system of reglementation.

The second chapter discusses "The White Slave Traffic in Europe and America." Our knowledge of this curse as a by-product of prostitution dates back but a generation. "The earliest inkling of such a nefarious traffic came to the ears of the public at the time of the first Congress of the International Abolitionist Federation at Geneva, in 1877." On pages 202-203 is given the text of the International

White Slave Treaty, and the chapter traces the recent steps, more or less familiar to the general reader, which have been taken in this country to control this evil. The last chapter gives an account of "A Decade's Development in the United States." The work of the Committee of Fourteen, the formation and work of the American Society of Sanitary and Moral Prophylaxis in New York City, followed by similar societies elsewhere, and the creation of vice commissions in several cities, notably in Chicago and Minneapolis, are successively discussed.

This is followed by a reprint, in the form of an "Appendix" of the author's address on "The Sanitary Supervision of Prostitution," before the Society of Sanitary and Moral Prophylaxis, in a discussion of Section 79, of the "Page Law" of New York State, in December, 1910.

The volume is well indexed, and it contains a bibliography, exclusive of technical medical literature, covering 29 pages, which will prove of immense value to the student of this subject.

It is needless to add that Professor Seligman has done an admirable piece of work and has placed under obligations all who appreciate the significance of the movement with which it deals.

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OCTOBER, 1912

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SOCIAL DISEASES

VOL. III. OCTOBER, 1912 No. 4

AMERICAN FEDERATION FOR SEX HYGIENE

ANNUAL MEETING, ATLANTIC CITY, JUNE 3, 1912*

Morning Session—9 a. m. at Haddon Hall

Afternoon Session—2 p. m. at First Presbyterian Church

SPEAKERS

TALCOTT WILLIAMS, LL.D., Director of the School of Journalism in Columbia University, "The Situation."

GEORGE R. DODSON, D.D., of St. Louis, "Our Problem: A Survey and a Forecast."

DR. EDWARD JACKSON, of Denver, "Teaching Regarding Sex to Children."

PROF. THOMAS M. BALLIET, of New York University, "Sex Instruction as Determined by Age."

DR. ERNST J. LEDERLE, Commissioner of Health, City of New York, "Health Department Control of Venereal Diseases."

DR. WILLIAM F. SNOW, Secretary California State Board of Health, "Weighing the Evidence."

THE SITUATION

By TALCOTT WILLIAMS, LL.D., DIRECTOR OF THE SCHOOL OF JOURNALISM AT COLUMBIA UNIVERSITY.

Dr. Williams said in substance, as follows:

No movement for social reform has made a more rapid and significant progress in five years than has the one represented by this gathering. A subject scarcely mentioned outside of technical journals, a topic whose discussion was shun-

*The Minutes of this meeting were published in the July number of "Social Diseases."

ned, a purpose which no one publicly avowed, have, all three, become common public property. What those of us familiar with the diffusion of like issues through the public press in the past expected would take from fifteen to twenty years, has been accomplished in five. The existence, the extent and the prophylaxis of social diseases, including in the latter both personal education and public hygiene, are to-day subjects which can be discussed before any audience and in any newspaper. Second, the general education of both adolescents and adults is frankly accepted. The only question is as to means. Third, the progress already made leaves no reasonable doubt that exactly as twenty years after the agitation against the White Plague began we can confidently look forward to the prospect of its substantial extinction by the middle of this century, so we can look forward to the practical social extinction of one of these maladies which is not hereditary in from thirty to forty years hence and to the diminution of the other, which is hereditary in a longer but definite period. If this seem optimistic, I can only say that I made a similar prediction about tuberculosis a dozen years ago, when I was looked upon as full of a sincere but amiable hallucination. I make this assertion now equally confident of what is to come.

The rapid progress of a great reform brings always corresponding responsibilities for those engaged in it. Of no reform is this more true than the one which this gathering represents. Success in our share in this great rapid and unexpected progress, has made us for a season the guardians and wardens of the most precious heritage of the English-speaking folk and Northern races of Europe. Many causes, no one of which could have accomplished the result alone,—the purity of the Germanic races on which Tacitus touched, the institution of chivalry during the mediæval period, the high moral level of Christianity, the increasing recognition of the rights of women,—have united together, and all these factors have been fused and set aflame in the white light of pure passion through our own literature and, in a measure, that of Germany to create an ideal of romantic love. This has been, as Burke said of its sister institution, "an unbought grace of life, a cheap defense of nations, a nurse of

manly sentiment and heroic enterprise, an honor which feels the stain like a wound." Felt by all, this sentiment is felt most by women, and it is felt most of all by young women. If the ideal of romantic love sometimes misleads, in infinitely more instances it protects, guards and brings to reverent worship of the great forces of nature both men and women, but with a more passionate devotion young women at the opening of life.

Many nations are wholly without this ideal of romantic love. It was not consciously known in classic days. It is absent from Asiatic civilization, however high. It is little known about the Mediterranean. It is a child of the northern European races and it has reached its highest and most self-sacrificing ideal in the womanhood of America. Once destroyed, this child of a thousand years, of the early forest, of knightly honor, the Christian home can never be replaced.

As we pass on in this great reform it is indispensably necessary that nothing shall be done to flaw this ideal. Marriage is more than a physical relation. It is infinitely degraded the instant it is treated from any standpoint but the highest. It is easy by an unfortunate word, by extreme and sometimes by unguarded statements, by the effort to be graphic, by the use of unexpected phrases, by attempting to be "scientific" through the use of percentages which no one is competent to apply to the prevalence of these diseases, and by an attitude of mind so fixed upon the evils of social diseases as to be ready to take all risks in order to enforce their perils, to do grave harm. I have personally known of a serious shock to sensitive natures from undue and careless utterances. In a day when a lamentably large share of young men and women of the advantageously placed and educated stratum of society fail to marry, it is a very serious responsibility to exaggerate the perils of social diseases in such manner as to increase the obstacles to marriage. It is a still more serious matter to run the risk of filling some sensitive highly strung girl with an obsession of sexual peril at the cost of her peace of mind and of her unconscious contact with the other sex.

These considerations apply to both sexes, but they apply most of all to young women and to young women in the early

adolescent years. Speaking as a journalist, with some knowledge of the way in which the printed word works ravages, I feel that this aspect of the case needs grave consideration in order to prevent harm and delay the triumphant beneficial reform for which we labor, which has with it the flowing tide of public opinion and is moving on to a sure success which will work benefits so great that no social reform of the past can remotely equal it.

OUR PROBLEM: A SURVEY AND A FORECAST.

By George R. Dodson, D.D., St. Louis.

Human minds and hearts differ from chemical reagents in the important respect that the latter are not affected by emotion, the former work best in an atmosphere of encouragement and faith. For this reason, a survey of the situation may contribute to the success of our campaign by making clear the fact that the enemy is not nearly so strong as he seems, and that powerful interests are giving us their unlooked for support. Those who have enlisted for the war against venereal disease and the social evil, and who are seeking to raise the whole question of sex from the level of ignorance, of obscene thought and vulgar speech, to that of knowledge and noble feeling, may cherish a rational hope, and even a confident, joyous assurance of success.

The objective difficulties, great as they are, are less than the subjective sense of the magnitude and the inevitability of the evils against which we contend. Many persons cherish a fatalistic view of the situation which depresses the spirit and paralyzes the energy. Now, fatalism is an unintellectual philosophy of the world, notwithstanding the fact that it has sometimes been held by intellectual men. It is due to a defect of vision, to lack of power to imagine anything better, or inability to discover means to translate ideals into realities. Our general attitude in this matter has, therefore, a great deal to do with our efficiency. Chesterton, in his lively way, puts it thus: "There are some people, and I am one of them,

who think that the most practical and important thing about a man is still his view of the universe. We think that for a landlady considering a lodger it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy, it is important to know the enemy's numbers, but still more important to know the enemy's philosophy. We think that the question is not whether the history of the cosmos affects matters, but whether in the long run anything else affects them."

Until recently, men have spelled evil with a capital E. They have regarded it as a metaphysical principle inwrought in the constitution of things, and consequently insuperable and eternal. Those who think in this way naturally assume the attitude of submission and resignation. The utmost they attempt is to palliate what they have no hope of being able to overcome. A more fruitful and hopeful view is now gaining acceptance. Evils are being dealt with in detail, their special causes are studied and, as they are discovered, controlled. Our men of science have won the victory over malaria, yellow fever, smallpox, and the bubonic plague. Other great scourges of the race are doomed, it being now only a question of time, and in some cases,—as in that of typhoid fever,—success waits merely upon a better civil administration.

All our reforms will move faster as soon as we can convince the public that no evil is necessary, that disease, vice, and crime are no more inevitable and permanent than slavery, the abolition of which was once thought to be a hopeless task. New hope and new inspiration to effort will come with new ways of thinking. It is important that our people should realize that nature is more plastic than we could have believed thirty years ago. We are actually making plants and animals, and shaping them to meet our needs. Write a prescription for a new kind of wheat suitable for a particular climate; you will find that your prescription can be filled. We can make new varieties of mice, guineapigs, and sheep, and make them quickly. Mendelism, which has put these new powers in our hands, is a matter of the last two decades. No one can foresee what applied biology may do for our race in

the future. One thing is sure. Species are not fixed, all forms are changing, and man can make over all that lives, including himself.

It was, therefore, with a feeling of delight that I recently read the following opening sentences of a new book: "This book will be mere foolishness to those who repeat the inhuman and animal cry that we have to take the world as we find it,—the motto of the impotent, the forgotten, the cowarldy and selfish, or the merely vegetable, in all ages. The capital fact of man as distinguished from the lower animals and from plants, is that he does not have to take the world as he finds it, that he does not merely adapt himself to his environment, but that he himself is a creator of his world. If our ancestors had taken and left the world as they found it, we should be little more than erected monkeys to-day. For none who accept the hopeless dogma is this book written." (Saleeby: Parenthood and Race Culture).

In other words, the men and women who have ceased to fight one another and who are consciously engaged in the constructive enterprise of civilization may with reverence and fullness of meaning repeat the words of the Great Master and teacher of the long ago—"My Father worketh hitherto, and I work." We have made a sickly Panama region salubrious, the so-called Great American Desert is beginning to blossom as the rose, and I am persuaded that we are on the verge of moral and social achievements of even greater significance to our race.

Now, as to our special problem. In its outlines, it is as follows: Among savage peoples, the young are usually married as soon as they are nubile. Civilization brings with it a postponement of marriage, but to this change in our social arrangements there has been no corresponding change in the constitution of man. One result is that the sex impulses ripen years before the family can be established. The difficulty thus arising is real, but by no means insuperable; for if our young men and maidens were properly taught, if they understood the situation, if high and pure ideals were nourished in them, the adolescent period would be passed with a minimum of catastrophe.

If our system of education were rational, if it were shaped less by tradition and more by the needs of human nature, our young people would not be left without guidance when their sex susceptibilities awaken, but the significance of their impulses would be explained. They would be made to realize that the sex instinct exists not merely for its own satisfaction, but points forward to parenthood and the continued life of the race. Moreover, the years intervening between puberty and marriage are not merely a time of peril, but also of precious opportunity. If the imagination and the heart are awakened while the impulses are controlled, the new energies overflow and are diffused through other parts of life. Before a mate is found who becomes the object of devotion, "the values evoked are dispensed over the world, the young person suddenly seems to have discovered a beauty and significance in many things, he responds to poetry, he becomes a lover of nature, he is filled with devotion or with philanthropic zeal."

In our ignorance and neglect, we allow our young people to grope their way through this critical period with the result that their energies are often misdirected, and what might have been transmuted into the finest experiences of human life produces only vice and disease. We are now learning to utilize the byproducts in some of our industries, but we permit the most precious forces in the world, the spirit of youth, the love of pleasure, the idealism and desire for adventure, to go to waste. Or, we try to dam the streams, only to find that they overflow and carry destruction to our whole social life. These impulses, instincts, and tendencies, are not bad; they merely require to be understood and directed to make life rich in content, strong, joyous, and beautiful.

Furthermore, these impulses, powerful as they are, are not solely responsible for the social evil with the misery which it brings in its train. Vice is largely due to false ideas and ideals which are perpetuated in our social tradition. The majority of the American people give their children no instruction concerning sex; that is, they send their boys and girls to get misinformation from the most vulgar-minded and foul-mouthed of their playmates and schoolfellows. Among the

untruths which youth acquire in this way is the doctrine of physical necessity for men. They also get the impression that the whole subject belongs not in the realm of the sacred but in that of the obscene. They hear stories which put the matter in a false light, and they suffer from the corroding influence of the conversation of men for whom sensuality is an ideal. Were it not for such erroneous ideas and perverted ideals, the control of impulse and its transmutation into the romance and idealism of normal youth would be a much less difficult task. It is not instinct so much as traditional habits of thought and feeling that must be changed. When the immoral silence and needless mystery have been done away with, and clear information and a correct emotional attitude have replaced the unclean mind and filthy imagination, the purely physical impulses will be seen to be surprisingly amenable to control.

Another discovery has recently been made which illuminates the whole situation and is profoundly encouraging. It has been found that vice in our great cities is not a necessary social phenomenon, deriving its inevitability from the unconquerable strength of the sex passion, but that in its main aspects it is a commercialized business which is organized and promoted for the sake of gain. Neither poverty nor love of finery, nor craving for affection, nor degeneracy, nor all the causes and influences making for the debasement of women which students of prostitution have ever noted, are sufficient to secure for the promoters of vice an adequate supply of women. It has, therefore, been necessary to organize the white slave trade and send agents out to scour the world for defenceless and unwary girls, and to systematically entrap multitudes of mere children. On the other hand, to secure patrons for their houses, these men and women who are in the business for the money that is to be made out of it, find it necessary to make subtle appeals to the senses of young men, to lure them to vice by suggestions of gayety and fun, and to break down their inner restraints by the use of alcohol. That is, the love of money rather than insurgent impulse is the root of much of this evil.

This discovery is of capital importance. For it means that we are not in the position of having to fight nature or to deal

with a volume of vice that is a fixed quantity upon which we can have no other effect than that of forcing it to change its location or its form. We have to do, in large part, with a disreputable business which flourishes only in concealment and which withers in the light. The facts cited by Mr. W. W. Hallam in his article in Social Diseases, on "The Reduction of Vice in Certain Western Cities Through Law Enforcement," ought to be made known to every citizen in this country, as they render necessary a complete revision of the ideas which we strangely pride ourselves in cherishing without ever having studied the subject. He shows that whenever a city takes the profit out of vice it immediately reduces its volume, since this "varies greatly with the presence or absence of temptation or opportunity, and the character of the men in a city." During the recent police investigation in Chicago, "when two-thirds or more of the vice districts of the city were closed, the remaining one-third was greatly disappointed to find a falling off of business, instead of the increased amount they had expected." In Seattle, one thousand women and two thousand men left the city when officials began to prosecute for neglect of duty.

"The Iowa laws seem to be most effective, and they are also extremely simple. An injunction is there placed against the keeper of the house of prostitution, and also against the owner of the property; and not only is the keeper fined or imprisoned, but there is a fine against the property, "which fine is a tax lien and comes ahead of a mortagage, and acts as a cloud upon the title until paid, and the property is enjoined forever from use for immoral purposes, and for one year for use for any purposes whatever.

"Experience has shown that this law is enforceable, and that when they are deprived of the illegal protection which alone makes their existence possible, the prostitutes immediately leave, together with almost all the petty criminals,—such as pickpockets, hold-up men, and thugs. The best opinion is that through such measures we can at once reduce the social evil at least 50 per cent, that is, we have it within our power to do away with an incalculable amount of human suffering and waste of life. Our task is now to turn on the light, ex-

aggerating nothing, concealing nothing. When the public understands, it will act, and this hideous evil which has flourished for so many ages, will be reduced to much smaller proportions. Our work is to make the situation clear. Great practical measures are sure to be initiated and carried on in the near future. Our reliance is on educational methods, but uncalculating souls are sure to arise who will undertake heroic measures. I would not be surprised at any time to learn that some enthusiastic group has published the names of all the owners of property used for immoral purposes in some of the great cities. Indeed, such owners may suddenly find themselves prosecuted for their connivance at this infamous business, and confronted with evidence so convincing that neither their wealth, their political influence, or social standing will avail to protect them from public indignation. We are not far from the time when the law will require that the names of the owner and the agent of every multiple house shall be posted at the entrance or in the public hallway. Indeed, one of the greatest dangers confronting our movement is that enthusiasts may create a reaction by anticipating too much the development of public feeling.

"Our own task is absolutely simple and clear. It is that of turning on the light, and of guiding the present hopeful movement as wisely as we can. To an enlightened public opinion and a growing conscience this ancient evil is rapidly becoming "a moral affront and an utter impossibility."

Such facts as those cited by Jane Addams in her thrilling book, "A New Conscience and An Ancient Evil," are creating a state of feeling which will no longer endure the continued sacrifice of multitudes of our little girls to the supposed necessity of incurable vice. Take, for instance, her statement that "in the rescue homes recently opened in Chicago by the White Slave Traffic Committee of the League of Cook County Clubs, the tender ages of the little girls who were brought there horrified the good club-women more than any other aspect of the situation. A number of the little inmates in the home wanted to play with dolls, and several of them brought dolls of their own which they had kept with them through all their vicissitudes. There is something literally heartbreaking

in the thought of these little children who are ensnared and devoured when they are still young enough to have every right to protection and care. Quite recently I visited a home for semi-delinquent girls against each one of whom stood a grave charge involving the loss of her chastity. Upon each of the little white beds, or on one of the stiff chairs standing by its side, was a doll belonging to a delinquent owner still young enough to cherish the supreme toy of childhood. I had come to a home prepared to lecture to the inmates. I remained to dress dolls with a handful of little girls who eagerly asked questions about the dolls I had once possessed in a childhood which seemed to them remote. Looking at the little victims who supply the white slave trade, one is reminded of the burning words of Dr. Howard Kelly, uttered in response to the demand of the social evil being legalized and its victims licensed. He says: 'Where shall we look to recruit the ever-failing ranks of these poor creatures as they die yearly by the tens of thousands? Which of the little girls of our land shall we desigate for this traffic? Mark their sweet innocence to-day as they run about in our streets and parks, chattering and playing, ever busy about nothing; which of them shall we snatch as they approach maturity, to supply this foul mart?"

I must quote two more sentences from Miss Addams' book. "A surprising number of little girls have first become involved in wrong-doing through the men of their own household. A recent inquiry among a hundred and thirty girls, living in a sordid red light district, disclosed the fact that a majority of them had thus been victimized, and the wrong had come to them so early that they had been despoiled at an average age of eight years." It is the knowledge of facts like this which is swiftly changing the attitude of our people towards the business of buying and selling the chastity of women. It is worse than useless to get excited, or to engage in denunciation or exhortation. The public conscience can be awakened, not by eloquence, but by the perception of the real situation. When it is generally realized that prostitution, as a business, means not so much the sacrifice of degenerate women to natural impulse, as the entrapping of mere children by cold-blooded money-getters, toleration will cease, that business will

be put under the ban, and the traffickers in little girls will be hunted like wild beasts from one end of the earth to the other.

A large part of the social evil is, however, non-commercial, and this can obviously be reached only by early education. When young people have reached the latter half of their second decade and are already living in irregular sex relations, it is very late to begin. Some of these can be saved by proper instruction, but there are many who will not respond to the moral appeal, and who are willing to run the risk of syphilis, locomotor ataxia, and insanity. Fortunately, the fool-killer is still at work in the world performing his beneficial function of eliminating those who cannot learn or will not heed. It was long ago remarked that when a sower sows his seed, some grains fall on unfruitful ground. Still, we must sow for the sake of the good ground, and there is enough of this to make the sowing abundantly worth while.

The great work is to be done in the minds and hearts of men. There are to be some changes in our laws and social arrangements, but the change most needed is in our thoughts and ideals. The men of the near future will not only organize their industries, but they will make adequate provision for the satisfaction of the play instinct, the love of adventure, and the need of amusement and companionship after the tasks of the day are done. Life will be full of interests which will be formidable competitors of vice. Beautiful enjoyments will more and more displace frivolous and injurious pleasures in the leisure hours of each day. Above all, education will definitely aim to form the taste of the young in their earliest years. As their imitative instincts are at first extremely strong, they will be carefully guarded and prevented from witnessing scenes of vice. They will be so trained that the good will seem to them to be natural and the bad will appear strange.

This educational ideal which the first half of the twentieth century will doubtless in a large measure realize, received its classic and practically perfect statement 2300 years ago. But the great thinker who saw and expressed the truth with marvellous clearness did not find the public prepared for his teaching. Furthermore, his native country, a little city state, was soon overwhelmed in the conflicts between great military

empires. His teaching, however, has remained to inspire humanity's leaders in all succeeding times. We have a new and deep sense of the oneness of our race when we realize that we are just about to achieve the aspiration of Plato, which he expressed on one of the greatest pages of "The Republic." He says that in a state which consciously aims at fostering the best life, those who create the environment for the young will be required to "express the image of the good in all their works," and to exclude "the opposite forms of vice and intemperance, and meanness and indecency," lest the taste of the citizens be corrupted. The young people must not "grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb day by day, little by little, until they silently gather a festering mass of corruption in their own souls." The task of the educator and the legislator is to arrange that "our youth shall dwell in the land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from its earliest years into likeness and sympathy with the beauty of reason." The child "who has received this true education of the inner being, will most shrewdly perceive omissions or faults in plant and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why, and when reason comes he will recognize and salute the friend with whom his education has made him long familiar."

TEACHING REGARDING SEX TO CHILDREN.

By Edward Jackson, M.D., Denver, Colo.

It may be of value to consider, within the limits of the time available, four questions. What is the importance of such teaching? What is the time for it? What specific objects are to be aimed at? What are the means to be used?

The general importance of normal sex impulses and normal sex life, we all appreciate. The place of healthy teaching in bringing this about for larger and larger numbers of people may appear in what is to be said. Still not one of us has command of argument adequate to the full presentation of that importance to those who are, or should be, concerned in that teaching.

The shipwrecks of life: How many of them are due to the incredible folly of failure to harness the most mighty forces of human desire to the purpose they were created to serve, and through which they might contribute so much to human happiness.

It might be questioned if such vital issues as those served by sex could be left dependent upon the teaching which a child might or might not receive; whether they are not really trusted to never-failing ineradicable instinct. In large measure they are. But instinct only serves its purpose, only accomplishes its object, when it works under the conditions that have developed it. If the conditions of human life had remained unchanged through geologic ages, our developed instincts might be relied on wholly and unreservedly to guide through normal sexual lives the great mass of men and women. But instinct is a slow creation, only perfected by the continued operation of environment through countless generations, and with the extinction of all who unfortunately do not possess it in necessary kind and degree. When instinct is called on to guide under new, unfamiliar circumstances it may guide to ruin and death quite as often as to life and prosperity. The fish instinctively jumps at the fly when it is on the hook, until experience teaches it to hold instinct in abeyance. The moose comes to its death in response to the hunter's imitation of its mate. The instinct to seek food when hungry leads countless creatures to their destruction. And so the instincts of sex, developed to bring man and woman together in spite of all obstacles, if uncontrolled by reason that takes into account circumstances, forces, results, and bends actions to their true end, may be extremely dangerous.

This is not because the instincts are inherently bad or useless; or indeed are not of the highest value; but because they

are misdirected. To secure their proper direction and application—the control that will prevent harm and make them effective for good—is the object of teaching the mass of healthy children with regard to sex. In conditions of social life differing from the primitive conditions to meet which the instincts have developed, such training is necessary. Its importance is proportioned to the importance of those instincts and of the purposes they were intended to serve.

Most of us have been aroused to engage in this movement for sex hygiene, by the need to combat some particular form of social disease. We wish to prevent the wide-spread ravages of syphilis, the blindness due to ophthalmia neonatorum, the frightful waste of resources, and the social disorganization of prostitution, or the hideous iniquities of the white slave traffic. We have come together to work for the cure of social diseases. But all efforts to cure disease, from the prayer of the devotee to the injection of the latest antitoxin, assume that the organism has some power of self-restoration, which will be strengthened or called into activity by the measures employed.

This is true of the pathologic conditions we desire to treat. The cure of many of these social diseases depends upon the existence throughout the community of a knowledge of the facts, a possession of the ideals, beliefs, and desires of normal sexual life and relations, that will supply a reaction of the social organism, that will overcome the pathologic tendencies from which it suffers. Only in the normal life of men and women can we find the strength to throw off social disease. On the stimulation and regulation of normal social processes depends our ability to cure social diseases. It is this strengthening of the social constitution that we seek to bring about by the normal teaching to healthy children of matters bearing on sex. In the combat with social disease, as in bringing about normal living under circumstances so altered that instinct cannot be wholly trusted, such teaching is of supreme importance.

The time for such teaching will be ably discussed by another speaker; but a few points are worthy of emphasis by repetition. It should begin early. We all know how early

the twig is bent, the commencing streamlet diverted to a chosen channel, the character given a permanent tendency or bias. The teaching of truth should prevent, not supersede, the acceptance of falsehood. Modern pedagogy begins to appreciate the educational importance of the first year or two, or three years of life; an importance greater than that of all the rest of the educational period. Fortunately sex interest and mental plasticity with regard to sex facts, remain with us many years. They rise to new levels with puberty, with marriage, with parenthood. They remain throughout normal adult life. But there is an order for normal sexual development, a time for each step. The teaching, to help it, cannot be delayed.

As to specific aims: Early childhood requires very little sex teaching, only let it be the truth. The truth is that the sexual life is not primarily for the welfare or the pleasure of the individual, it is for the good of the race. The personal interests of the individual are too apt to dominate all our thinking. With regard to sex we must help the child to get away from them. He must be made to see the universality of the process, be made conscious of the wider general interest involved, before the awakening of individual desires makes any appreciation of the general interest more difficult or impossible. To this end the part of nature-study dealing with the transmission of life in plants and animals in general must be emphasized, and must begin very early, at the latest with the beginning of school life.

With puberty we know will come a flood of impulses, only to be controlled and directed with difficulty, always fraught with danger and possibilities of destruction. It is an important special aim to prepare the growing boy or girl for them. This preparation must be effected by moral and religious instruction, but especially by training the body to constant purposeful activity, to the direction of all its powers to some definite consciously chosen purpose. The boy or girl must be taught in play or work to do things actively, effectively, to get away from dawdling, to keep mind and body actively occupied. This must be made habitual. As puberty comes there must be some specific teaching with regard to the sexual functions of

human beings, some statement of the dangers of social diseases. These must be frank, definite, truthful; but they may be quite brief.

Through the period of adolescence, with the desires, the consciousness, the interests of sex fully awakened, instruction must be carried on, opportunities must be given through reading and observation, such as will develop a normal understanding and appreciation of the psychic facts and characteristics of sexual life.

Now as to means and methods to be employed. First, every child should be taught the truth about the transmission of life. He should know about his own birth before he comes to school. Generally he does; but too often in perverted form, with sacrilegious implication. What he needs is to have the facts as regards his individual life set in true relation with the general processes of life and reproduction going on about him. This may best be done by illustrations drawn from forms of life farthest removed from his own. The flowering of plants, the fertilization and development of the ovules into perfect seeds, the elaborate arrangements for the nourishment of the new organism until it can sustain itself, the adaptations by which these objects are secured, once known will be used in all future generalizations.

For the next step the egg of the breakfast table furnishes the nearest example of reproduction in animals. Watching its development, scientists have learned most of what is known of the fetal development of man. A rough outline of that development may well be made the framework of all future knowledge of human development; a process that rightly and broadly conceived is bettter calculated to arouse feelings of awe and reverence than anything else we ever learn.

This is the teaching of the general biologic processes. In the light of such teaching the importance of personal gratification must shrink to proper proportion, as does the individual physical man when he stands in the presence of great mountains, or upon the borders of the sea. The biologic standpoint may not be easy to attain. It may be difficult to lead many people to it. But a slight progress on the intellectual road leading toward it will lead a great many children

out of the mists of falsehood that distort the few facts they see and hide the dangers that beset them.

When we enter the realm of thought and feeling, of ideals and sentiments, we deal with real things, but not to be safely separated from the great mass of biologic fact out of which they have developed. We have here the enormous literature of fiction through all of which runs the sex motive, abundant material for educational illustration. From this mass may be drawn instances to be used in a kind of case teaching in regard to the higher and more subtle relations of sex. We may thus use the growth of healthy sentiment between John and Meg in "Little Women"; the differences of feeling excited in David Copperfield" by Dora and Agnes, the effect on the disinherited knight of his love for Rowena; the healthy prevision and conscious preparation for marriage on the part of the hero in "The Harvester." These are instances of the material lying at hand which has already been of priceless value to many. But by systematic use in the training of the young its value might be increased; as the aggregate value of the natural fruits and grains are increased by systematic agriculture. They may be made no more nourishing to the individual that eats them; but they are made to support the life of millions of men, instead of the scattered few.

In this instruction, sexual characteristics should be considered as natural phenomena, pointed out, defined and emphasized if needful. When this is done it may not be necessary to create differences between the sexes by laws with regard to voting, or by a text about keeping silence in the churches. Much of unhappiness in this world is due to misunderstanding between the sexes, misapprehension of meaning or expectation, from failure to appreciate the point of view of the other sex. No education will completely transfer one sex to the view-point of the other. But full appreciation of the fact that there is a different view-point, with some apprehension of the main features in which it differs, will secure consideration and tolerance even where complete unity is not possible. This will go far to diminish personal bitterness and resentment.

Briefly, I have tried to urge that normal teaching in regard to sex is of great importance; that it must precede and

underlie all teaching with regard to dangers that threaten young lives; that such teaching is easily practicable, although it presents extended and inviting fields for investigation and discussion. If the word of our day is conservation, what is there more important to conserve than the instincts, desires, and passions developed through countless generations of transmitted life; which we can apply to the preservation of individual, family and social existence and well-being.

SEX INSTRUCTION AS DETERMINED BY AGE.

By Thomas M. Balliet, Ph.D., New York University.

The theme assigned me is not the broad one of sex instruction in general, but the very restricted one of the extent to which such instruction is conditioned and determined by age. I shall confine my remarks to this limited aspect of the subject.

In educational discussions it is customary to distinguish between the culture value of a given subject of instruction and its practical value. Whether or not a contrast of this sort is ever scientific and legitimate, in the case of sex instruction only the latter aspect need be considered. Its aim is specific and practical; and it is a double one: first, to protect the child from physical injury, and secondly, to protect him from moral harm. Enough should be taught him at each period during childhood, youth, and adolescence to accomplish this purpose, and no more.

The sex impulse is normal and the sex relation is normal, but for the mind to dwell on them may easily become abnormal and unwholesome. One of the chief aims of sex instruction should be to reduce sex consciousness to a minimum. This can be done in various ways, the detailed discussion of which does not fall within the limits of my theme. Filling the mind with a deep interest in play, in study, or in any kind of work accomplishes it in part; muscular exercise, which reduces the sex feelings, also diminishes sex consciousness; the right kind of social life instead of solitude has the same effect. But one of the most effective means is to gratify, in the proper way,

that inborn curiosity about the origin of human life which even very young children have, and that deep curiosity which older children have with reference to the sex relation and its significance. Such curiosity is perfectly normal and natural, and it will in all cases be gratified, if not in right ways then in wrong.

Curiosity is the mind's normal appetite for knowledge. We are curious not about what we do know but about what we do not know, about what is mysterious to us. Hence the way to reduce this curiosity is to meet it with such information as will for the time being satisfy it. In the case of little children such curiosity is satisfied with a very limited amount of knowledge. Very little children often ask very profound theological questions but they do not want profound theological answers. They want true answers, as far as they can comprehend them; but they are satisfied with very limited information until they get older and become curious about the broader aspects of such questions.

This is true of their natural curiosity about sex. Very little children ask about the origin of individual life. The answers should be true, but they may be very general. To give a child more information, or more specific information, at any period than his natural curiosity demands, may arouse prematurely a further curiosity which is abnormal and therefore harmful at that period. We may say in general that the later the sex feelings and the thought of sex arise in a child the better.

All that the little child needs to be told is in general the origin of life from the mother. Sex feelings, however, arise much earlier in children than has often been assumed. Children are not psychically sexless until the age of adolescence, as Freud has clearly shown, even if, as some maintain, he has somewhat exaggerated the facts. Such sex feelings and impulses of the young child differ, however, from those of early youth in that they are either not at all, or are less, centered upon the opposite sex. Hence proper care should be taken that such feelings be not aroused prematurely; and when they do normally arise the child should be properly warned against harm, and the necessary watchfulness should

be exercised over him by the mother that such harm be avoided.

During this pre-adolescent period the facts of sex in plant life, as a part of nature-study in school, should be made familiar to the child. This will have the effect of gratifying a constantly broadening curiosity in sex life, and will in consequence prevent a morbid or abnormal sex consciousness, on the one hand; and it will reveal to him the wonders and the sacredness of the origin of life throughout nature that will produce his mind the right attitude towards the subject, on the other.

Here again morbid curiosity is prevented by the gratification of normal curiosity by means of scientific knowledge.

Up to the beginning of adolescence, or at least, up to the later years of the pre-adolescent period, the things to emphasize are: first, the teaching of the origin of human life from the mother; second, teaching children the danger of sex abuse; third, teaching such facts as to sex in plant life as they can comprehend so as to make the thought of sex throughout nature familiar to them.

When the period of adolescence approaches, the feelings and the thoughts of sex center more and more in the opposite sex; children, especially boys, who before were entirely careless of their personal appearance, now begin to desire the good opinion of the opposite sex, and they show this in their dress as well as in their manners. Before this period boys had their own separate interests and girls had theirs; now they have many interests in common.

At this period a broader kind of sex instruction is necessary. This is the latest period to which instruction as to the function of the male in animal and human reproduction can safely be postponed. The basis for this instruction has already been laid in the study of the sex life of plants. Now this function in animal life should be taken up in connection with the elements of biology, and the most fundamental applications to human life should be made.

At this period sex hygiene should be much emphasized, and every means should be employed to reduce or control sex feeling and sex consciousness. Athletics, play, wholesome association between the sexes, intellectual interests, art, and

literature can be effectively employed. Direct instruction in morals, with the emphasis on sex morals, should now be a part of the curriculum. Such instruction should, however, be given by teachers especially qualified by nature as well as by training to give it. A teacher of morals must not merely be intelligent and moral, he must also be morally inspired. Morals are caught more than they are taught. The meaning of the ten commandments comes not wholly from the dictionary; it comes in large part from the tone in which they are uttered and from the personality of him who utters them.

It has been clearly proved that at this period, too, that is from the age of about twelve to about sixteen, the altruistic emotions blossom out as never before; the soul becomes normally unselfed. This, in fact, is true throughout the entire period of adolescence, which lasts until the early twenties. It is the period of secondary education. Everything possible should be done to give abundant opportunity for the wholesome expression of this altruism.

It is well established that at this period also the religious feelings and instincts develop as never before and perhaps also as never afterward; for statistics show that in all ages most people have identified themselves with their church or other religious body between these ages. It is the period when the home, the Sunday School and the Church should most deeply impress the religious life of children. In this respect the public school is doing far more than it receives credit for. The teaching of theological dogmas, which the public school can not give, is of small comparison with the culture of the heart and the nurture of the religious instincts, which the public school provides to a considerable extent. Out of the heart, rather than out of the head, are the issues of life.

From the age of about sixteen, through the later years of the secondary school and the earlier years of the college, as also during the period of evening school attendance, there must be added to this instruction a sufficient knowledge of the dangers of the social diseases to serve as an effective warning against the temptations to which most young men and not a few young women are more or less exposed. Such instruction should not be given until it is needed to protect the boy or

girl from actual danger. This time varies under different conditions of life. In cities, especially in the larger cities, it is needed somewhat earlier than in rural communities. The terrible effects of these diseases upon the innocent should be especially emphasized, as this will make the most effective appeal to the conscience and the higher feelings.

There is one point, however, in which sex instruction should differ radically from instruction in the ordinary branches of the curriculum. In the ordinary studies of the school the aim should be not merely to develop a knowledge of the subject but above all else to arouse a deep, abiding interest in it. Such interest is worth more than knowledge. Everything taught should be taught in a way to arouse curiosity to know more. On the contrary, in sex instruction the aim should be to satisfy normal curiosity by giving the child correct answers to his questions but to avoid giving such information in a way to arouse curiosity for more.

The aim must be to reduce interest in the subject and to keep the child as far as possible from thinking of it.

This is not true of instruction in the sex life of plants, which is so remote from similar functions in human life that it arouses no sex feelings. But to teach the sex function in the life of the higher animals and in man in a manner to deepen curiosity is likely to have distinctly bad results. The instruction should aim to satisfy normal curiosity in a way to reduce sex feeling and the thought of sex. Such normal curiosity is usually strong enough to demand all the knowledge which it is wholesome for a child to have at a given age.

To summarize briefly: The little child when he first asks the question as to the origin of the individual life should have his question answered correctly and in a way to satisfy his curiosity. As soon as the sex feelings develop, the necessary teaching should be given by the mother, and other measures should be taken to prevent him from doing himself injury. The sex life of plants should be taught in connection with nature-study as soon as children can comprehend the simplest facts, in order to make the idea of sex life familiar and thus forestall a morbid interest in it. At the beginning of adolescence, and in some cases before, the simpler facts of sex life

in the lower animals should be taught, and the function of the male should be included. This instruction should be made a part of the instruction in biology or hygiene. Direct moral instruction and the right kind of religious culture should be added. From about the age of sixteen up, every child, without exception, should be given the necessary knowledge of the dangers of the social diseases to protect him or her from more serious harm than has hitherto been realized, outside of the medical profession.

HEALTH DEPARTMENT CONTROL OF VENEREAL DISEASES.

By Ernst J. Lederle, Ph.D., Commissioner of Health, City of New York.

The control of venereal diseases by means of the regulation of prostitution has been attempted by many municipalities abroad, and by some in the United States, with varying degrees of success. The degree of the success attained seems to have depended upon the rigor with which laws relating to this subject have been enforced, and upon the degree of support and approbation which these laws have received from the community. In some foreign countries, especially in Hungary, and particularly in the City of Budapest, there can be no doubt that, however detrimental such laws may have been to the morals of the community, their rigid enforcement has resulted in a marked decrease in the number of cases of venereal disease. On the other hand, in certain American cities such regulations have been little more than a farce, and have probably been productive of more harm than good. In English-speaking countries, there has always been a very great aversion to even the public discussion of venereal diseases, and a great reluctance to institute legislation seeking to diminish their prevalence by means of regulative measures. This is unquestionably due to the standard of morals recognized in these countries, and the laws that have been advocated and enforced with more or less strictness in non-Eng-

lish-speaking countries, have disregarded entirely any moral phase of the subject.

The Department of Health of the City of New York has long realized that any attempt to control venereal diseases must begin with the reporting of such diseases to the department, and at its regular meeting held February 20, 1912, it adopted resolutions to this effect. This action has been under consideration for some years. We had long been convinced of the importance of the subject and the need of a carefully developed plan for the registration and control of these diseases by the public sanitary authorities. Definite action was first taken by the Board of Health on April 5, 1911, when a resolution was adopted expressing the conviction that the development of a comprehensive plan for the sanitary control of venereal diseases was necessary for the protection of the public health, and an appropriation was requested for the construction of a hospital for the care of patients suffering from these diseases. The city authorities acted favorably on this request and in due time an appropriation of $55,000 was made available to the Department of Health for this purpose.

Dr. Herman M. Biggs, the General Medical Officer of the department, in a report to the Board of Health, December, 1911, said in substance, as follows: The moral and social aspects of the problem do not primarily concern the sanitary authorities. Every system of administrative control of the infectious and communicable diseases must be based on the fullest information obtainable concerning the number and distribution of cases, and this information can be obtained only by notification and registration of such cases. Strenuous objections have frequently been made to the notification of venereal diseases and the real difficulties of the problem are undoubtedly very great, but many of the arguments advanced do not differ materially from those which were used and successfully refuted when the proposition for the notification of tuberculosis was first introduced. The additional argument in the case of venereal diseases that notification places a stigma upon the moral character of the person involved and that it would lead to family dissensions is largely disposed of by providing that reports shall be treated as absolutely con-

fidential. So far as venereal diseases are concerned, the persons who are most undesirable as hospital patients are frequently just the ones who constitute the greatest menace to others if left at large. Some hospitals must, therefore, be provided where undesirable patients refused by or discharged from other institutions will be accepted. Bearing in mind, then, this interrelation of social position and public menace we may logically *begin* the administrative control of venereal diseases, in addition to an educational campaign, by work confined largely to the ignorant poor and to the social outcast.

The regulations, as approved by the Advisory Board of the department and as adopted by the Board of Health in the latter part of February, require that superintendents or other officers in charge of public institutions, such as hospitals, dispensaries, clinics, charitable and correctional institutions, including all institutions which are supported in full or in part by voluntary contributions, shall report promptly to the Department of Health, the name, sex, age, nationality, race, marital state, and address of every patient under observation suffering from these diseases. In addition, all physicians are requested to furnish similar information concerning private patients under their care, except that the name and address of the patient need not be reported. The Board of Health will undertake to make the necessary bacteriological examinations and tests for the diagnosis of these diseases and the distribution of curative sera, but only on condition that the data required for the registration of the case be furnished by the physician treating the patient. All such communications are to be regarded by the department as absolutely confidential. Many of the more important hospitals have already co-operated with the department in the reporting of these diseases, but one hospital has recently declined to do so. In this case, if this attitude is persisted in, the department may be compelled to enforce its regulations by legal action.

When we consider the far-reaching and frequently fatal consequences of these diseases, and the misery caused by the hereditary transmission of syphilis, it seems hardly necessary to state that something ought to be done by our municipal government, if not to prevent their occurrence, at least to

limit as far as possible their disastrous results. It is felt that those in comfortable circumstances who are afflicted with these diseases will, in the majority of cases, make every possible effort to be cured, but with the poorer classes, the dispensary and hospital patients, the case is different. The treatment of these diseases is often tedious and prolonged. In some cases a cure never results and many patients, after a short course of treatment, more or less interrupted by the necessities of their occupation, are apt to pass from under observation, and almost always do so as soon as their obvious symptoms are abated. The erection of a hospital for the treatment of these diseases will allow of their free and continuous treatment by the most approved and modern methods, methods which frequently cannot be employed in a dispensary with the usual equipment. The chances of cure will thus be greatly increased and the amount of instruction which can be given to these patients during treatment will be of incalculable value in preventing the spread of these diseases.

There can seem to be hardly any doubt that the measures which the department has adopted will result not only in a diminution of the number of cases of these diseases in this city, but also in the better health of this and succeeding generations.

WEIGHING THE EVIDENCE.

By William F. Snow, M.D., Secretary California State Board of Health.

As this is a public meeting, it is intended that the speakers shall present, in a popular way, the borderland questions with which the experienced workers in the movement are already familiar. I have been asked to discuss the Official Health Departments' share in the general Sex Hygiene movement. The pioneers of this movement have done an enormous amount of work in investigating and reporting, in readable form, data bearing upon the prevalence and dangers of syphilitic and gonococcus infections, and upon their methods of transmission. Through the efforts of these pioneers the na-

tional mind has been fairly focussed on the problem, and the question is being asked, "What are we going to do about it?" When the people of the nation ask a question they are generally impatient for an immediate reply, and, if it is not forthcoming they promptly dismiss the topic as unprofitable for further discussion. We are now at the psychological moment when the people of this nation are awaiting a reply. We must either answer promptly or be prepared to see the inevitable reaction follow. What shall this answer be?

The pioneer officers and workers in the American Federation for Sex Hygiene find themselves in the position of having opened up, by their preliminary investigation, a very wide field for which there are not sufficient available volunteers and for which their own strength and time is no longer adequate. Some phases of the answer to the national question—"What are we going to do about it?"—are clear, and the directors of the Federation are beginning the answer with this material, but there is now a need for the establishment of a specific investigation committee to carry on the research work necessary to supply the Executive Committee with data on which to base methods of fusing all the conflicting views of local organizations working in this field of social betterment. The Federation should devise some plan for carefully "weighing the evidence" in favor of each of these viewpoints, and issuing authentic statements and data upon each. In other words, there is needed a Committee on Methods and Authentic Data, which would be comparable to the Committees on Standard Methods of Analysis of the American Public Health Association, or the Committee on Pharmacology of the American Medical Association.

This committee would have the difficult task of fairly weighing the evidence, for example, in favor of San Francico's present plan of reducing the prevalence of syphilis and gonococcus infection through a municipal clinic and the indirect segregation of prostitutes, as contrasted with the method of Los Angeles in officially attempting to stamp out all forms of prostitution; or Iowa's method of placing the power to control this phase of the problem directly in the hands of the individual citizen; or Detroit's method of attacking these

diseases, as other communicable diseases are attacked, through administrative measures based on the reporting of cases. All experienced workers have their personal opinions on these methods, but unfortunately these opinions are widely divergent, and there exists at present no arrangement whereby the Federation can say to the advocates of each of the administrative practices in operation, "Your special method will be thoroughly and disinterestedly investigated and an opinion prepared by the Federation."

In all such matters, when an authentic investigation is under way, the public is always patient in awaiting the report. The power of such an impartial investigating body is enormous in discouraging the preaching of unsound doctrines, but the responsibility of courteously hearing the contentions of advocates of each new scheme is also very great. For the members of such a committee to say to the Army and Navy, "We denounce the use of the preventive package as wrong in theory and therefore will not investigate it"; or to San Francisco, for example, in advance of a hearing, "We are convinced that you are on a wrong moral basis, and you can not possibly produce any evidence that differs from that presented by foreign nations and already discredited," would be fatal. It would indicate that along certain lines administrative action was proscribed and the taking of testimony closed. This is but a chance illustration of the opportunities and dangers of the appointment of such a committee, chosen from the perplexing situation facing the administrative health officials. By way of further illustration, let me summarize some of the more important conflicting views at present held by earnest workers who desire to see this great movement of sex hygiene succeed:

1. There are those who believe the teaching of sex hygiene and the establishment of moral standards among the young people are the only methods of any practicable value.

2. There are those who believe that it is impracticable to accomplish anything toward reducing the prevalence of the so-called "social diseases" by moral education, and who therefore advocate administrative control of prostitution as the special function of the association. And these advocates are

divided between segregation and non-segregation methods of administration.

3. There are those who advocate temperance, early marriage, and church affiliation, as the solution of the problem.

4. And there are those who believe that this problem is only a minor one in the greater field of eugenics, and that every effort should be made to develop ideals of the purposes and unlimited possibilities of right use of the reproductive function, and administrative restriction of marriage.

5. There are many other groups that will readily occur to anyone who has been a worker in this movement, among them that most difficult group of reactionaries—the people who say all this effort only results in rousing young men and young women to a morbid curiosity which would better be left dormant. These good people are just as anxious to see real progress in this work as we are, but their viewpoint is radically different from ours.

Without going into details concerning any of these divergent opinions, it must be evident to any observer of the movement, that all these elements must be welded together. It is not wholly a medical question, or a moral question, or an educational question, or even a temperance and prostitute question. If anything has been clearly demonstrated by the Vice Commissions, it is that a large factor in sexual immorality and degeneration has to do with practices in which neither alcohol nor women play any part.

The Executive Board of the American Federation for Sex Hygiene and the officers of the component societies are engaged in definite educational and administrative campaigns that require all their available energy and time. If we are to have a national tribunal for carefully and impartially weighing the evidence on any phase of this great field of social betterment, we must work for the creation of a competent committee along some such lines as have been briefly sketched above.

Perhaps no group of workers feels more keenly the need for the support of such a committee, than the public health officials who are charged with the duty of protecting the public from communicable diseases.

Pursuing the subject of the importance of fusing the present conflicting interests existent within the scope of the Federation a step further before proceeding to the subject directly assigned to me, I wish to point out the value of extending the advisory work of the Executive Committee. One of the most influential things done by the National Tuberculosis Association is the distribution of a "Confidential Bulletin" full of suggestions for sound and interesting new work. The workers in this field are especially in need of such advice more pointedly given than has hitherto been the case. To make this and other similar schemes effective, the Federation must have a competent and resourceful executive secretary. Thanks to the indomitable energy of our President and his associates, funds for this purpose have been generously contributed, and it would now seem only necessary to find the man. Altogether the coming year, which is to start with the opening of the International Congress on Hygiene and Demography, in which Sex Hygiene is for the first time to take its place as a major division of the preventive-medicine field, promises to be a memorable one in the history of the Federation.

A final word in regard to the co-operation of the Health Department with the Federation. In the first place the Health Department must choose its ground. Unfortunately department officials generally arrive at the decision to do nothing, in as much as the problem seems to them to be largely one for the police and the churches. In so far as prostitution as a means of spreading communicable disease is concerned, this is largely true. It does rest with the police to rid our cities of habitual prostitutes and visible street soliciting, and with our churches and other moral agencies to build up a moral standard which will deter men from seeking the prostitutes; but there is plenty left to do. It would seem, for example, that all health departments were on a scientifically and morally sound basis in actively doing the following things:

1. Declaring syphilis and gonococcus infections communicable and dangerous diseases.

2. Urging the enactment and enforcement of laws requiring the reporting of all cases known to physicians or laymen.

3. Publication and popularization of all known and trustworthy information about the prevalence and spread of these diseases.

4. In so far as the laws and sentiment of the people of their respective jurisdictions make it possible, the isolation and supervision of cases, just as other communicable diseases are controlled. Action along these lines is the plain duty of every health department, and I am glad to say that California has a State Board of Health that is doing just these things. A law has been passed requiring the reporting of syphilis and gonococcus infection. It does not matter that less than 2 per cent of cases are as yet reported—the responsibility for this failure to comply with the law rests on the doctors primarily, and on the citizens who know of these unreported cases.

In addition to these official acts, it is always possible for a health department to unofficially stir up other agencies by tactful and vigorous educational campaigns where practicable, and by more direct attacks on inefficient or crooked police officials, and others, where warranted.

In closing, I wish to refer briefly to the possibilities of administrative control of the so-called venereal diseases through the instrumentality of the single law requiring the reporting of such diseases, just as scarlet fever and tuberculosis are required to be reported. I have already stated that California has a special Act of the Legislature making syphilis and gonococcus infections notifiable. The City Board of Health of Sacramento, the State Capital, upon being requested by the State Board of Health to enforce this law, printed the usual notification cards together with a sample letter, illustrating the kind of information desired. The Board also printed placards in large type quoting the general law requiring every citizen (whether physician, teacher, or layman) to report to the health officer known or suspected cases of communicable disease. These placards are kept tacked up in the rooms of every known prostitute permitted to operate in the city by the police, and as fast as information of a clandestine prostitute operating in a private lodging house or elsewhere is verified, the cards are similarly posted and kept up until the

Department has been convinced that the manager of the house will in future exercise care in the selection of his inmates. The positive cases found, of course, are isolated under care of their private physicians, or are removed to the county hospital for treatment. All this is strictly in accordance with established practices in dealing with scarlet fever, for example. You can imagine the educational value of such a plan.

There will naturally occur to your mind the question, "Does it work?" I must answer yes and no. It has been proved workable legally and administratively. Once the information of a case reaches the health officer the rest is simple and only requires a courageous official. But the cases reported have been few, and the information has come largely from laymen. The doctors have not as yet entered with any wholeheartedness, into the scheme. And just here lies my reason for presenting the subject to this lay audience. The people who employ the doctors have it in their power to compel the doctors to report these diseases. If the people will see to it that honorable and competent men are placed in office as health officials, and that the influential patients of the medical profession want these diseases reported, the physicians will report them, and there will be no blackmail or other disastrous sequels. This question, like so many others, comes back to a question of the people exercising the power which is theirs. So far as controlling disease is concerned, the physicians of the nation hold it in their power, by conscientiously reporting all cases, to give the health officials sufficient information to succeed. In the other phases of our battle we must look for a solution through sex education, the betterment of housing conditions, the improvement of economic conditions for girls, increasing the opportunities for early marriage, and in overcoming the host of other common enemies of the tuberculosis movement and most other preventive-medicine movements.

I can not refrain from saying one more thing about the Health Officials' opportunity to co-operate in this great movement. It is this: the health officer, in common with all other men and women, has the privilege of setting an example.

THE AMERICAN FEDERATION FOR SEX HYGIENE, ITS OBJECTS AND PROPOSED METHOD OF WORK.

The following scheme of work, submitted by the President, Dr. Prince A. Morrow, to the Executive Committee at its meeting March 4th, 1912, was indorsed and ordered printed:

The primary and specific object of this organization is the study and application of all means, educational, sanitary, moral, and legislative, which promise to be most effective in preventing the spread of vice and its diseases.

The Federation proposes to begin this work chiefly along educational lines. The educational campaign includes—

1. Enlightenment of the public in the knowledge of the enormous prevalence of venereal diseases, their dangers to the public health, and especially the dangers to the family and the race from their introduction into marriage.

2. The education of parents to the great importance of instructing their children at an early age in the origin of life and the facts of sex.

3. The education of young people in the physiology and hygiene of sex, through the introduction of sex teaching in schools and colleges, as a necessary and integral part of a rational education.

The chief features of this educational policy are publicity and sex instruction. The methods which are now available and which promise to be most effective, are lectures and conferences and the distribution of educational literature.

The Federation proposes:

(a) The organization of a corps of lecturers chosen for their special fitness for this work, who shall address public audiences of men and women and various social groups throughout the country.

(b) The wide distribution of educational literature and the giving of lectures, in the Y. M. C. A.'s, the Settlements, large Industrial Organizations, Trades and Labor Unions, to the employees of Railway and Street Car Companies, Factories, Department Stores, Army and Navy people, etc., and to secure the co-operation in this educational work of Employers'

Associations, Civic Clubs, Federation of Women's Clubs, Social and Reform Associations, etc., etc.

(c) The establishment of educational centers in cities and towns which shall carry on local educational work, in co-operation with the various societies composing this Federation, and the formation of similar societies in cities where they do not now exist, in order to increase the active working forces of the Federation.

(d) The preparation of a Sex Hygiene and Eugenics Exhibit which shall be exhibited in all the large cities of the country.

(e) The selection of an Advisory Committee of trained experts consisting of leading educators, sociologists and physicians, who shall pool their wisdom in the formulation of the matter and methods of sex instruction in schools and colleges, the preparation of suitable text books on sex education, and to make a digest of existing sex literature with a view of recommending judicious books to the public for general reading.

(f) The establishment of special courses in schools of pedagogy, teachers' colleges, and normal schools, for the purpose of preparing teachers to impart sex instruction wisely and effectively.

(g) The enlightenment of advanced students in high schools and colleges, through medical lectures, of the nature and dangers of venereal diseases and their modes of contagion direct and indirect.

(h) To enlist the co-operation of Boards of Health, state and municipal, in securing the Health Department control of venereal diseases; to demand hospital treatment of all cases of venereal disease which are not or cannot be properly treated in private practice; and to urge upon municipal and state authorities the necessity of providing larger and more adequate facilities for the treatment of venereal diseases in order to promptly sterilize sources of contagion and thus prevent the infection of others.

(i) To study the fundamental causes of prostitution and the social and economic conditions of which it is the outgrowth, in order to apply fundamental remedies.

(j) To co-operate with existing agencies for suppressing the affluents of prostitution, such as the White Slave traffic, dance halls where liquor is sold, steamboat and beach excursions, indecent posters, demoralizing plays, obscene literature, etc., etc., and the enforcement of the laws for the suppression of public prostitution.

(k) To secure legislative enactments for the protection of female minors, to throw sanitary safeguards around marriage, and to utilize all agencies under social control to prevent the marriage of the unfit and defectives who are fated to propagate their kind.

EXHIBIT OF THE AMERICAN FEDERATION FOR SEX HYGIENE

IN CONNECTION WITH THE

FIFTEENTH INTERNATIONAL CONGRESS ON HYGIENE AND DEMOGRAPHY

HELD IN THE RED CROSS BUILDING, 17TH STREET, WASHINGTON, D. C.

SEPTEMBER 17TH TO 28TH, 1912

OUTLINE CATALOGUE OF THE EXHIBIT.

The Exhibit is divided into two main sections, illustrating:

I. The Need for Instruction in Sex Hygiene.

II. The Method of Teaching.

Twenty-minute illustrated lectures will be given in the Federation's darkroom at stated hours each day upon Eugenics, The Social Diseases, and The Teaching of Sex Hygiene.

THE NEED FOR INSTRUCTION.

Subsection I. includes a very complete demonstration of the principles of Eugenics, especially with reference to the influence upon the progeny of alcohol, epilepsy, insanity, feeblemindedness, and the social diseases.

Subsection II. Here will be found a series of nearly 100 photographs of the various eye, skin, bone, heart, liver and kidney conditions resulting from the social diseases, syphilis and gonococcus infection.

Subsection III. This includes a collection of charts portraying the main facts relating to syphilis and gonococcus disease. Thus is traced their influence upon the individual, upon the man and boy, the woman and girl, and upon the infant, also upon the home, the city, and the country at large.

Subsection IV. This comprises an exhibit loaned by the authorities of the Army Museum. It includes wet and dry specimens, as well as prehistoric bones, illustrating the lesions (injuries) resulting from syphilis.

The Method of Teaching

In Subsection I of this division will be found a series of charts outlining the subjects to be touched upon in teaching sex hygiene and indicating the ages at which each will be appropriate.

Subsection II offers a striking exhibit from the Bureaus of Plant and Animal Industry, illustrating various objects that may be employed with child and adult in teaching the significance of foresight and care in breeding, and of genuine health in the parents upon the life and development of the progeny.

A series of colored photographs shows the various methods of insect, wind, and animal fertilization of plants and flowers, and of reproduction among the lower forms of animal life.

Subsection III. A series of colored photographs dealing with human embryology forms the connecting link between the lower and higher animals and the public in their relation to health and hygiene.

Subsection IV includes a series of charts descriptive of the various methods employed the world over in the attempt to control prostitution and the social diseases. Two large paintings show vividly the relation between prostitution, its diseases, the annual myriad of innocent infections, and their effect upon the home.

Subsection V deals with the relation of alcohol and tobacco to the social diseases, with the various social influences that further prostitution, and with the methods of control that have not been and should be employed.

Vol. IV No. 1

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

JANUARY, 1913

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SOCIAL DISEASES

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A JOINT MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WITH THE NEW YORK ASSOCIATION OF BIOLOGY TEACHERS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43RD STREET, THURSDAY, OCTOBER 24, 1912.

GENERAL SUBJECT FOR DISCUSSION.

THE MATTER AND METHODS OF SEX EDUCATION IN SCHOOLS AND COLLEGES.

Report of the Special Committee of the American Federation for Sex Hygiene—Prof. Thomas M. Balliet, Prof. Maurice E. Bigelow and Prince A. Morrow, M.D., Chairman.

THE AMERICAN FEDERATION FOR SEX HYGIENE

REPORT OF THE SPECIAL COMMITTEE ON THE MATTER AND METHODS OF SEX EDUCATION*

TO THE AMERICAN FEDERATION FOR SEX HYGIENE:

In January of last year the undersigned, as a Committee appointed by the Federation to formulate a plan for sex education, sent out to a large number of educators and medical men a letter asking their opinion on:

1. The importance of educating young people in the physiology and hygiene of sex;

2. The practicability of introducing sex teaching into schools and colleges;

3. The matter and methods of proposed instruction.

*Presented before the Subsection on Sex Hygiene of the Fifteenth International Congress on Hygiene and Demography, held in Washington, D. C., September 23-28, 1912. Copyright, 1913, by Thomas M. Balliet, Maurice A. Bigelow, Prince A. Morrow, M.D.

The replies to this inquiry, in the large majority of cases, were substantially favorable to these suggestions. Encouraged by this fact, your Committee sought the judgment of experts on the main features of such instruction, both as to matter and method, and formulated thirteen propositions outlining a possible scheme of such instruction which were submitted for criticism to a large number of educators in schools, colleges and universities, as well as to medical men and social workers. A little over one hundred replies were received commenting upon some or all of these propositions. Many of these replies, in addition to expressing general approval, offered valuable criticisms which suggested modifications and additions. Some of these criticisms and suggestions are so important that your Committee deem it desirable that they should be included in this report, and they are accordingly added in the form of an appendix, grouped under the various propositions to which they specifically refer. Where the name of the author is given, it has been done with his special permission.

The replies in the case of each proposition have been classified under "affirmative," "negative" and "doubtful," to indicate in a general way the degree of approval or disapproval.

In general harmony with the propositions referred to, and in the light of this body of expert opinion and criticism, your Committee ventures to offer the following general outline of a plan of sex education:

1. Sex instruction has a purely practical aim, and should be strictly limited by this aim. Its purpose is to impart such knowledge of sex at each period of the child's life as may be necessary to preserve health, develop right thinking, and control conduct. Its aim is both hygienic and ethical; and whatever knowledge of sex and of sex relations in human life is not necessary at any particular period of the child's life for these ends should not be imparted at that period. In all cases, however, temptations should

be anticipated by the instruction necessary to protect the child from physical or moral harm.

A further aim of such instruction, not only to children but also to adults, is to develop a healthier public sentiment in regard to sex, which will make it possible to discuss with more freedom than is now customary the grave hygienic and moral dangers to the individual and the community which grow out of the violation of the physical and moral laws governing sex life and the sacred processes of human reproduction. The common reluctance even of educated people in the past to tolerate discussion of this subject, outside of medical circles, must give way, and is rapidly giving way, to a nobler and purer sentiment which will recognize that whatever is fundamental and vital to health and morals in the individual and the community is a proper subject for serious thought and discreet discussion. Moreover, a knowledge of the marvelous processes by which life is perpetuated, from its lowest forms to its highest, impresses on the mind, more firmly than is possible in any other way, the sacredness of human reproduction and the dire consequences to future generations of wrong sexual conduct.

2. Thus limited by its aim, sex-instruction must differ in one important respect from other scientific instruction, in that it must not seek to create interest and awaken curiosity in the subject with which it deals, but merely to satisfy the curiosity which spontaneously arises in the child's mind, by answering his questions truthfully, but only so completely as may be necessary to give proper guidance to his conduct, both hygienic and ethical. The less children and youth think of sex, and the later they mature sexually, the better both physiologically and ethically. Premature development of the sex consciousness and the sex feelings is harmful.

Sex instruction, therefore, should aim to keep sex consciousness and sex emotions at the minimum, and should avoid everything which tends to awaken or to intensify either. Natural curiosity abates when judiciously gratified in a way not to suggest further inquiry; children, like adults, are curi-

ous not about what they do know, but about what they do not know. In the later years of adolescence, however, such instruction may properly suggest the vast hygienic and ethical implications of the facts of sex and of reproduction. It is important also to satisfy all normal sex curiosity before it becomes reinforced by the development at adolescence of the sex emotions, and to anticipate the possibility of the child's receiving sex information from impure sources.

3. It follows from the above principles that detailed descriptions of external human anatomy are to be avoided; and that descriptions of internal anatomy should be limited to what is necessary to make clear and to impress the hygienic bearing of the facts to be taught. The details of human embryology which have no direct bearing on important practical truths should likewise be avoided. In printed books and leaflets, cuts illustrating human anatomy should be avoided wherever possible; and, if used at all, should be limited to the absolutely essential facts, and be conventionalized for the purpose as much as scientific accuracy will permit.

It is both important and timely in the judgment of your Committee that the Federation should emphasize the necessity of wisdom and good judgment in imparting sex instruction and in the publication of booklets and leaflets on the subject. Danger to the movement might conceivably come from lack of judgment or excess of zeal on the part of its friends.

4. The purely scientific basis for such instruction must be laid in the biological nature study in elementary schools and in the more systematic instruction in biology and hygiene in secondary schools and colleges.

5. It must be supplemented by providing proper physical exercise; by insisting in the home on regular hours of sleep; by providing adequate facilities for play and wholesome amusements; by protecting children from the unwholesome associations and corrupting influences of debasing shows and immoral literature; and by maintaining the confidence of children in their parents and teachers, so that signs of danger may be the more promptly detected.

6. The purely scientific instruction must be reinforced as strongly as possible by ethical instruction, both direct and indirect, with due regard to the maturity of those taught. Such instruction should be incorporated in the general course in practical ethics in secondary schools and colleges; and certain phases of it should be made a part of the general lessons in morals in the upper classes of the elementary schools. Appeals to the sense of personal self-respect and purity and to the instinct of chivalry can be effectively made in the earliest years of adolescence, and even before. With relatively mature students, the vast sociological bearings of the subject, with their ethical implications, can be effectively utilized.

Among the means of indirect ethical instruction for this purpose, the most effective is good literature. It is of immense consequence that during the adolescent years the pupils' minds be saturated with the great masterpieces, both in poetry and prose, which deal with romantic love in its purest forms. Thought of sex and sex emotion must at this time be spiritualized and placed on the highest plane, and good literature is the most effective means to this end which is available in the public schools. Any kind of sex education which ignores the education of the emotions is seriously defective. Deep intellectual interests, enthusiasm in art, or ardent devotion to some worthy practical cause, absorb the mind and furnish wholesome avenues for the expression of the emotions. Few conditions are so dangerous at this period as idleness, whether physical or mental, and an absence of interest in things which appeal to the higher altruistic instincts.

7. The value of physical exercise, especially in the form of play and athletic sport, in its bearing on the control of the sex instinct, is so generally recognized that it needs no special emphasis here.

8. For the purpose of outlining more specifically the character of the instruction adapted to various ages, the life of the pupil may be divided conveniently into four periods; namely, from one to six, from six to twelve, from twelve to sixteen, and from sixteen to full maturity. This division, as

will be recognized, is not wholly arbitrary, but rests on a basis of facts, both physiological and psychological.

9. The period from one to six is the period preceding admission to school, and is, therefore, the only period during which the care of the child falls chiefly upon the mother—the kindergarten at present reaching only a small proportion of children. It is therefore important that in lectures on sex education given to mothers, special emphasis be laid upon this period, and that proper instruction be given as to the care of the child's body. The danger to the child of placing it in the care of an immature or injudicious nurse should be pointed out. Instruction should be given as to how the child's questions relating to the origin of human life may best be answered. This is the only sex instruction a child needs during this first period. In addition to this, watchfulness over the child's habits, and protection from untoward influences constitute the mother's chief duty.

10. The period from six to twelve, which might be subdivided into that of early childhood and that of later childhood, covers the greater part of the elementary school period. Here the school must share with the home the hygienic and moral care of the child; and as most parents are not qualified at present to give the necessary sex instruction to their children, this duty falls mainly upon the school.

Truthful and delicate answering of the child's questions as to the origin of the individual human life, and instruction which will protect it from forming injurious sexual habits, constitute the chief features of sex instruction during the early years of this period. Such instruction at this period is best given privately, and should be carefully adapted to the child's individual needs.

It is essential at this, as at other periods, that the child be provided with abundant facilities for play and exercise; that his habits of sleep be regular, and that he be protected from corrupting social influences at school and in the neighborhood.

In addition to the above, there should be given, during the years of later childhood, including the remaining years of the ordinary elementary school course, a carefully planned series of lessons on reproduction in plants as a part of the course in nature study. The child should be made to understand the function of root, leaf, flower and seed; the different modes of scattering seeds; the various methods of fertilization and the necessity of fertilization, and he should be led up to the generalization that plant life always springs from plant life.

In like manner, a series of lessons on reproduction in animal life below mammals should be given, making use of familiar animals. The origin of the chick, the fish and the frog from the egg, and the metamorphosis of the frog; the origin of insects and their metamorphoses; and, finally, the necessity for fertilization;—these might form the chief general topics of such a series of lessons.

The aim should be, so far as specific sex instruction is concerned, to impress deeply the mind of the child with the beautiful and marvelous processes of nature by which life is reproduced from life, both in the plant world and in the animal world. It is not necessary, and in most cases not desirable, that children should make application of this knowledge to reproduction in man before the beginning of adolescence, further than that the human infant is developed within the mother. But such instruction on reproduction in nature will create the background of knowledge which will afterward invest reproduction in the higher animals and in man with a significance and a dignity not otherwise attainable; and what is equally important, it will create the right emotional attitude toward human reproduction and prepare the child's mind to appreciate its sacredness.

During the last three years of the elementary school course, over-age children and children who have contracted injurious sex habits often need, in addition to the above, instruction of a special kind. Such instruction should be given privately.

11. During the early adolescent period, approximately from the age of twelve to sixteen, reproduction in plants and in animals below the mammal should be more extensively studied, and the wonderful variety of modes of fertilization, especially in plants, be emphasized. It is important to make the pupil acquainted with a wide range of facts, in order to impress his mind with the wondrous beauty of nature's provision for the perpetuation of life, the aim being always ethical as well as scientific and hygienic.

With this background of knowledge, reproduction in mammals may be taken up. The teaching ought now to impress, with many illustrative facts, the generalization that animal life comes from *the ovum*. (The more accurate formulation may be left until later.) Fertilization in mammals should now be taught, and this should by natural steps lead up to reproduction in man. The simplest facts in regard to heredity should now be taught, and their applications be made to human life. The pupil will then be in a position to understand the significance of sexual morality, and to be impressed with the dangers to health and morals of abnormal sexual habits. Specific instruction in regard to sexual morality will now be especially effective.

As girls mature from a year to a year and a half earlier than boys, they should receive such instruction somewhat earlier, and emphasis should be laid upon instruction in regard to the special care of their health at the change of life called puberty.

12. In connection with the study of reproduction, both during the earlier and the later adolescent period, emphasis should be laid on the broader ethical implications of biological facts as revealed in evolution. The evolution of care for the young and of the corresponding psychic factor of love of offspring should be made clear and be emphasized. The evolution of parental love should be traced both in animals and in man; the fact that as the offspring become fewer and are more helpless at birth, parental love and care must of necessity increase; that the pairing of animals for this purpose foreshadows the human family; that as the

human infant is one of the most helpless animals at birth and has a very long period of maturing, human parental love is naturally strongest, especially in the mother. At this point biology and ethics are so closely interrelated that they can be made mutually to reinforce one another; and the significance of the family and the sacredness of the home can be impressed as in no other way that is available in the public schools.

The ethical relations in the home between parents and children and between brothers and sisters should be emphasized. It should be impressed upon every boy that every girl is somebody's daughter and usually somebody's sister, and that it is his sacred duty to accord her the same respect and protection which he would exact from another boy toward his own sister. It has been found by actual experience that this point of view can be made to appeal strongly to boys even when some other points of view do not appeal effectively.

13. During the entire period of adolescence, children should be given a general knowledge not only of the physical changes through which they are passing and their hygienic and ethical significance, but they should also be led to comprehend the significant psychic, especially the emotional, changes through which they are passing. At this period children are at times a mystery to themselves, and are apt to feel that they are not understood, or are misunderstood, by their elders. If at this period parents do not maintain close sympathetic and confidential relations with them, there often result alienation of the children and loss of control by the parents.

14. During the adolescent period, in addition to the indirect moral training through literature, as suggested above, there should be systematic instruction in practical ethics, of which the ethics of the sex relation should form a natural and integral part.

15. During the later period of adolescence, that is, from the age of about sixteen to complete maturity, there should be given, in addition to the foregoing, more thorough instruction in heredity and the bearing of sexual morality and

immorality on future generations, and special instruction as to the character and the dangers of venereal diseases. While in individual cases such instruction is sometimes needed earlier and should be given privately, the general presentation of the subject should be reserved until later adolescence, on the general principle that any particular phase of sex instruction should be given only when it is needed as a protection from real harm.

16. It is not desirable that there should be specially set lessons in sex instruction in schools; but such instruction, in all but exceptional cases, should form a natural part of the courses in nature study, biology, hygiene, and ethics.

17. All instruction in reproduction in plants and in animals below mammals can be given in co-educational classes. Instruction in reproduction in mammals may usually best be given in separate classes; and instruction in human reproduction should always be given in separate classes, and each class should be taught by a teacher of their own sex.

18. If certain pupils need instruction beyond the needs of the class as a whole, such instruction should in all cases be given privately. The extent to which general instruction in human reproduction and sexual morality may with advantage be given in class instead of privately depends so much on the character and maturity of the class and on the personality of the teacher that no general rule can be laid down; it must be left largely to the tact and judgment of the teacher.

19. While sex instruction in its reference to human life should not be attempted by all teachers, but should be given by those who have special qualifications for it, both personal and academic, it is not desirable that any teacher should make a specialty of this type of instruction and of no other. We do not want "sex specialists" any more than we want special courses in sex instruction detached from the courses in science and ethics of which they naturally form an integral part. All that should be demanded of such a teacher is that he should have a thorough and accurate knowledge of the scientific facts involved, and possess the

personal qualities and the teaching tact and skill necessary for effectively presenting the subject. Other things being equal, it is better that one of the regular corps of teachers in elementary schools, whom the pupils personally know and who has a firm moral hold on them, should give this instruction, than that a specialist who is a stranger should come in and be known to the pupils as the teacher of this subject alone. In secondary schools and in colleges, such instruction would naturally be given by the teachers of biology, of hygiene, and of ethics, and by the physical director.

20. In order that some teachers possessing the necessary personal qualifications may be trained to give this instruction, and in order that all teachers may have such general knowledge of it as to be in intelligent sympathy with special teachers and lend them their support, all normal schools and all departments of education in colleges and universities should provide the necessary courses to meet this need.

21. As many pupils do not enter a secondary school, or even complete the course in the elementary schools, it is essential that sex instruction be given in the regular evening schools, which such pupils now generally attend in most cities of the country. This instruction in evening schools, because of the shortness of the term of such schools, may profitably emphasize the human and most vital aspects of the subject somewhat at the expense of its broader biological treatment. It is essential that such instruction cover the topics of most vital importance to the pupil, and not stop short of that by devoting too much of the limited time available to more or less preliminary topics. It is needless to add that for purposes of this instruction students must be classified according to age and not according to general scholarship.

22. As parents should naturally give much of this instruction to their own children, and as comparatively few of them are qualified to give it, systematic courses of lectures should be provided for them at public expense.

23. Courses in sex instruction, carefully adapted to the

age of those taught, should be organized in Young Men's Christian Associations and in various types of Boys' Clubs; such classes have, in fact, been formed in many such associations and clubs.

In conclusion, your Committee would emphasize the necessity of good judgment and tact in introducing sex instruction into schools. It should not be introduced prematurely, but only so fast as teachers can be found or trained who are competent to give it, and so fast as public sentiment will support it. On the other hand, undue weight must not be given to the difficulties attending such instruction even under present conditions, inasmuch as even occasional mistakes will do far less harm than allowing children to continue to gain this knowledge, as many of them now do, from impure sources—receiving a pernicious first impression which induces in them an attitude of mind toward the subject that makes it extremely difficult later to give them the best instruction. In not a few such cases subsequent sound teaching is practically fruitless.

Respectfully submitted,

THOMAS M. BALLIET,
MAURICE A. BIGELOW,
PRINCE A. MORROW, M.D.
} *Committee.*

APPENDIX.

PROPOSITION I.

The well-known facts concerning the widespread ignorance, misunderstanding, and misuse of the human sexual function point clearly to the need of special instruction of young people in the scientific principles of sex.

Affirmative, 91; Negative, 0; Doubtful, 5.

COMMENTS AND SUGGESTIONS.

1. Such instruction should not be separated from its natural place in teaching anatomy, physiology, hygiene, morals and religion. To single it out for a special course violates the fundamental principles of education and excites morbid interest. (Professor C. R. Henderson, University of Chicago.)

2. The need for such instruction is four-fold: (a) Hygienic and eugenic—better sex health and better progeny; (b) The control

of venereal diseases; (c) To save young people from needless mental disturbance over normal sexual phenomena, and to save them from the impositions of quackery; (d) To change the attitude from the present one of total avoidance, or a subject fit only for lewd conversation, to one of serious respect. (Professor Peter Frandsen, University of Nevada, Reno.)

3. I would emphasize the need of special instruction on the basis of facts that are intelligible and can be applied by both parents and teachers. The school and the home must co-operate to secure the best results, and the sort of instruction that is given in each is in my judgment necessarily different though complementary. (Samuel McCune Lindsay, Director, New York School of Philanthropy.)

4. Inquiries made some 15 years ago in New England, Minnesota, California, and in thirty cities of Pennsylvania, all revealed a shocking condition among children, indicating great need of sex instruction; and the answers to 2,000 letters of inquiry sent 18 months ago to school superintendents and principals in all the States of the Union confirmed the judgment. (Josiah Strong, President, American Institute of Social Service, New York.)

5. Would place very little stress upon the words "special" and "scientific." (William D. Parkinson, Superintendent of Schools, Waltham, Mass.)

6. Such instruction should have for its primary aim the training of children and young people for parenthood and for racial responsibility. The emphasis upon personal and sex phases should be minimized. The emphasis upon eugenics and obligation in relation to reproduction and parenthood should be stressed. (Thomas D. Wood, M.D., Teachers College, Columbia University, New York.)

Proposition II.

As it is well established that few parents are both qualified and willing to give their children this vital instruction, it is necessary that such instruction be given in the public schools, both elementary and high, in colleges, and in other organized educational agencies.

Affirmative, 73; Negative, 7; Doubtful, 11.

Comments and Suggestions.

1. I deem the professional teacher of mature years to be the one to do this. The parent should merely supplement. (L. J. Corbly, Principal, Marshall College, State Normal School, Huntington, W. Va.)

2. I do not believe that this instruction can with safety be entrusted to the ordinary grade teacher. (D. C. Hull, President, Millsaps College, Jackson, Miss.)

3. This instruction in elementary form I believe must be given before the age of ten. Primary teachers are not equipped to give it; hence I suggest that talks to parents, especially to mothers of children of these early years, should be given. Where parents are altogether ignorant, perhaps instruction should be attempted in the schools, but only by persons who are specially qualified to undertake such work. The grade teacher is not likely to be so qualified. (Professor C. H. Levermore, Adelphi College, Brooklyn, N. Y.)

4. The first step is to instruct parents how to do this duty in helping their children. We can do this long before we can induce school boards to permit such instruction to be given in mixed schools. (Professor C. R. Henderson, University of Chicago.)

5. I believe in sex instruction in schools, but neither parents nor teachers are yet ready for it. (Chas. S. Meek, Superintendent of Education, Boise, Idaho.)

Proposition III.

The scientific basis of sex instruction should be laid in the biological nature study of elementary schools and the biological courses of higher schools and colleges. Beginning with the nature-study lessons of the primary grades, life histories of living things should be emphasized. In the advanced nature study of the grammar grades and the biology courses of the high school there should be a gradual presentation of the leading biological facts of animal and plant reproduction. It should also be incorporated into courses in hygiene and in ethics.

Affirmative, 80; Negative, 3; Doubtful, 3.

Comments and Suggestions.

1. Beginning should be made in colleges, normal schools and universities in the way of training teachers to give such instruction in secondary and elementary schools.

2. I should be inclined to lay a good deal of emphasis on the moral side. I do not believe that any mere presentation of the physiological facts will give the results desired. (Henry C. King, President, Oberlin College, Oberlin, Ohio.)

3. There is danger in repeating the same instruction so often through the grades that it become ineffective, and pupils lose interest in it, as in the case of temperance instruction. (Herbert Welch, President, Ohio Wesleyan University, Delaware, Ohio.)

4. Most effective is simple, direct moral instruction, with emphasis on the physical penalty for the breach of moral law. (E. D. Warfield, President, Lafayette College, Easton, Pa.)

5. Shall never have enough tactful teachers in the elementary

schools, hence instruction should be given by carefully selected specialists. (Charles S. Chapin, Principal, State Normal School, Montclair, N. J.)

6. Not sure about main proposition, but certain that it should be incorporated in hygiene and ethics. (Henry Whittemore, Principal, State Normal School, Framingham, Mass.)

7. This proposed scientific knowledge will not reach the question of higher morality. There is need for something more of character training. (H. H. Seerley, President, Iowa State Teachers College, Cedar Falls.)

8. The chief difficulty lies in the securing of appropriate textbooks and teachers. The public conscience on such matters varies with each section or locality. (H. G. Shearin, President, Hamilton College for Women, Lexington, Ky.)

9. These needs may be met in the following ways: (a) Reproduction as a universal living phenomenon should be taught to young children in connection with nature study. This will be a potent means for changing our present social attitude toward matters of sex. (b) Mammalian and human reproduction taught to upper grammar grades in the course in physiology and hygiene, and supplemented by separate talks to boys and girls at the adolescent age by specially qualified teachers or lecturers. (c) In the high school there is needed a course which may be called "Civic Biology," whose purpose it should be to create an intelligent attitude toward such public questions as conservation of natural resources, municipal and national sanitary problems, heredity and eugenics, by emphasis upon the interrelations between living things and the laws of biology. An historical account of the victories won in the control of infectious diseases will pave the way for emphatic discussion of the venereal disease problem. (d) In the college, general lectures on personal and public hygiene, and special courses in biology and hygiene for teachers. (e) Lectures for the general public in connection with the college, the church, and other social organizations. (Professor Peter Frandsen, University of Nevada, Reno.)

Proposition IV.

Specific instruction applying the biological facts to human life is needed, preferably at the end of the biology course in the early years of high school.

Affirmative, 75; Negative, 1; Doubtful, 2.

Comments and Suggestions.

1. I believe there is great danger of over-emphasizing the facts of anatomy and physiology of human reproduction in early adoles-

cence. The special physiology of this period is apt to be disregarded. (Thomas D. Wood, M.D., Teachers College, Columbia University, New York.)

2. Such instruction cannot be confined to those who pursue biology courses; and any required course in biology must fall short of real scientific instruction. (William D. Parkinson, Superintendent of Schools, Waltham, Mass.)

3. This is too late. It should not be given to mixed classes. (Henry C. Pearson, Principal, Horace Mann Elementary School, Teachers College, New York.)

4. Yes, but this is too late for many boys and girls; first, because they do not go to the high school; second, much evil is done before, and the age of puberty has too far advanced. (A. H. Wilde, President, University of Arizona, Tucson.)

5. It should be at the end of the biology course. (Theodore Kemp, President, Illinois Wesleyan University, Bloomington, Ill.)

6. The essential facts must be given before this age, or there may be much to undo.

7. During the first half of a four years' course. (Professor Edward L. Thorndike, Teachers College, Columbia University, New York.)

8. Unfortunately, only a small fraction of the pupils who enter high school ever take a course in biology. Biology teaching in high schools will have to change its methods considerably before such instruction can be made to fit naturally into the course. (David Starr Jordan, President, Leland Stanford Junior University, Stanford University, Cal.)

9. I believe this is true, and the earlier the better in the high school course. It may be necessary to reach some boys even in the grades. Teachers should be wise enough, watchful enough, to know such cases, and provide the necessary knowledge. (Professor Chas. A. Shull, University of Kansas, Lawrence.)

10. Should be given in the eighth, and probably even in the seventh grade.

11. In my judgment, the application should be made not later than the first year of the high school. A year or two earlier would be better. (Professor Edward D. Collins, Middlebury College, Middlebury, Vermont.)

Proposition V.

Since numerous pupils never reach the high school, there is need of some definitely organized instruction relating to human life for pupils of grammar school ages. This is the most difficult problem now apparent.

Affirmative, 73; Negative, 6; Doubtful, 9.

Comments and Suggestions.

1. This is a difficult problem. Carefully planned talks with the pupils segregated or with good careful books in their hands would help. Preferably, however, the subjects should grow out of some of their other studies, notably nature-study. (Theodore Kemp, President, Illinois Wesleyan University, Bloomington, Ill.)

2. Direct instruction at this age is the easiest, as far as the pupil is concerned.

3. Human physiology is usually taught in the grades, and this should be part of the study of that subject, as well as the other functions of the body. (Professor J. V. Breitweiser, Colorado College, Colorado Springs.)

4. This is important, but there is special danger of forcing instruction at this age in the effort to guard pupils of thirteen to fifteen against the very real dangers which confront them. (Thomas D. Wood, M.D., Teachers College, Columbia University, New York.)

5. Parents must be aroused by meetings at the schoolhouse social centers where plain talks are given, to be passed by them to their children. (C. W. Fowler, Superintendent, Kentucky Military Institute, Lyndon, Ky.)

6. The chief lookout in the grades should be for the undue stimulation of the sex reflexes by uncleanliness, improper clothing and the nature of the seats. I am thinking particularly of boys. I believe that a reduction of the temperature with proper humidity of the atmosphere of the school-room would do much to relieve conditions and the causes of undue sex excitement which lead in the end to sexual excess. (Professor G. E. Coghill, Denison University, Granville, Ohio.)

7. Most difficult of all, I believe; but something may be done with the private club organized by a competent teacher, where membership is voluntary and where the work of the club is held sacred. (G. L. Bowman, Principal, Dunn County Training School for Teachers, Menomonie, Wis.)

8. With the older pupils, ranging as they do from thirteen up, this problem should not be difficult—not more so than that of the high school pupil of the first and second years. (Charles H. Spooner, President, Norwich University, Northfield, Vt.)

9. Indeed the most difficult problem; for experience shows us that much knowledge of a varied nature is already possessed by these boys and girls. This knowledge is of such a character, and associated with such indecent expressions, that just how to present this instruction with the emphasis on the sacredness of the subject seems a task. To speak to one girl or boy may be easy, but to speak to twenty or more the teacher must be extremely tactful.

10. Might be done by competent physicians, a graduate nurse, or by skilled workers with children, meeting them in special classes. (E.

G. Townsend, Acting President, Baylor Female College, Belton, Tex.)

11. In school systems, where the high school is well organized, may not the teacher of science in the high school be drafted into service for occasional lessons in the grammar grades?

12. Most of the teachers are too young to teach reproduction. The home should supplement this teaching. (A. B. Church, President, Buchtel College, Akron, Ohio.)

13. I think young children can often be taught more easily than the high school pupil, who is at an age especially likely to be open to bad suggestions. (Professor Charles H. Judd, University of Chicago.)

14. Correct, indeed! I have given this matter much thought and have concluded that the young people here in question must have a course that partakes of "first aid to the needy." Plain and concrete situations must be presented and two motives emphasized: (1) That of preserving physical health and the peace and happiness of the individual; (2) that of being clean and strong sexually and fully worthy of assuming the family relation. (Professor William A. McKeever, Kansas State Agricultural College, Manhattan.)

15. This is true; though we must push for "continuation schools" and vocational training, and for agencies for guiding and supervising adolescents up to 19 years of age. (Professor C. R. Henderson, University of Chicago.)

Proposition VI.

Provision should be made for sex instruction in evening schools in forms adapted to the needs of the various types of students.

Affirmative, 72; Negative, 1; Doubtful, 2.

Comments and Suggestions.

1. Yes, especially for working girls. (Wm. Dinwiddie, Chancellor, Southwestern Presbyterian University, Clarksville, Tenn.)

2. Yes, and special public lectures suited respectively for young men, young women, married men and married women. (David Starr Jordan, President, Leland Stanford Junior University, Stanford University, Cal.)

3. An excellent suggestion. We have through a member of our class at Transylvania University given such instruction. In a night school in Lexington it was apparently very successful and much appreciated. (Professor Chas. A. Shull, University of Kansas, Lawrence.)

4. From the very nature of evening schools considerable conservatism should be shown in introducing such instruction. (J. C. Zeller, President, University of Puget Sound, Tacoma, Wash.)

5. This is a field of usefulness for the right man or woman, but I have seen well-meaning and highly intelligent speakers commit glar-

ing errors, which left the condition worse than before. (Professor G. E. Coghill, Denison University, Granville, Ohio.)

6. A special teacher or a physician would be best to give such instruction. (Fred D. Cram, Normal Training Department, Mason City High School, Iowa.)

7. Yes, but in logical and natural relation to general hygiene, personal and public. (Professor Chas. R. Henderson, University of Chicago.)

8. Yes, by all means. In my opinion the worst kind of sexual pervert is to be found among the class of young persons whom the evening school is meant to serve. They have quit the day school early, and have gone to work, and have learned to place a low estimate upon human character. (Professor William A. McKeever, Kansas Agricultural College, Manhattan.)

Proposition VII.

All special instruction which touches human life directly should be under specially selected and trained teachers. The average teacher should not undertake this direct teaching.

Affirmative, 87; Negative, 0; Doubtful, 6.

Comments and Suggestions.

1. It cannot be too strongly emphasized that all sex instruction should be in the hands of specialists. (Chas. S. Chapin, Principal, State Normal School, Montclair, N. J.)

2. The instruction as far as possible should be given systematically by such individuals as will command the respect and confidence of the pupils by reason of their training and experience. But where this cannot be secured, certain teachers of other subjects should be encouraged and by reason of their common sense could receive some training, and thus be prepared to impart this knowledge when no other way is open. (Professor C. B. Robertson, University of Pittsburgh.)

3. I think this is correct. And just as important as special preparation is special fitness. Personality counts nowhere more than here. (Chas. McKenny, President, Michigan State Normal College, Ypsilanti.)

4. This is the saner method of determining the worker. The trouble is that these special teachers will be strangers to those being taught, and their lessons will lack the personal touch. (H. H. Seerley, President, Iowa State Teachers College, Cedar Falls.)

5. I believe the direct human instruction which may be given in the early grades of the elementary schools should be given by the regular teacher, and not by a special teacher. (Thos. D. Wood, M.D., Teachers College, New York.)

6. By all means. In centers sufficiently large, special teachers can be secured. In other places, at least one teacher ought to be hired with this in view as a part of her work. (G. L. Bowman, Principal, Dunn Co. Training School for Teachers, Menomonie, Wis.)

7. I think these statements are probably correct. Yet the teachers chosen for the subject must indeed be specially selected, even from among those trained.

8. Specialized instruction should be given by specialists. Occasionally a teacher not engaged in this particular field of instruction can, however, render most valuable assistance. Teachers of physical education especially can render great aid. (Professor W. S. Sutton, University of Texas, Austin.)

9. I doubt this. I assent to the need of training, but the interpretation of human life is the business of the average teacher. It seems to me the best instruction will not set this phase of human life apart from other phases, but will relate it as closely as possible; and I question whether the average teacher's inadequacy need be greater in this particular than in any other, or whether the selected teacher, except as summoned to the aid of the regular teacher, can be really effective. Certainly the regular teacher should be the one to keep open confidential communication with the pupil. (Wm. D. Parkinson, Superintendent of Schools, Waltham, Mass.)

10. It should be so from the bottom up. I should let the subject be touched by no amateur or young teacher, just as I think ordinary physiology ought to be taught by a trained teacher. I sincerely believe, furthermore, that only teachers of such type and character and personality as will at once command respect of a high order should be permitted to do this work. (L. J. Corbly, Principal, Marshall College, State Normal School, Huntington, W. Va.)

11. No ordinary teacher can do this effectively. A specialist must do it; but it must be one of full information, and with peculiar personal quality, inviting and inspiring confidence. (A. H. Wilde, President, University of Arizona, Tucson.)

12. Under ideal conditions, instruction should be given by parents. If not by them, then by some qualified person who has the confidence of the child; certainly not by teachers generally in class instruction. It should be a personal and individual matter. (Henry C. Pearson, Principal, Horace Mann Elementary School, Teachers College, New York.)

13. In most schools you cannot have special teachers. (Herbert Welch, President, Ohio Wesleyan University, Delaware.)

14. With this I agree whole-heartedly. Will it be possible to prevent the bungling of the teacher "who thinks she can?" This is the one subject of all subjects that requires the finest insight, tact and skill.

15. I am in accord with this. The direct teaching should be done by the specially trained teacher, but all teachers should be required

to inform themselves thoroughly regarding the matter. (Professor Wm. A. McKeever, Kansas State Agricultural College, Manhattan.)

16. I do not want any "sex specialists." I do want biologists who know the proper proportions of other educational factors. (Professor C. R. Henderson, University of Chicago.)

17. Personally I think every teacher, average as well as others, should be compelled to take a course in sex instruction. Such courses should be a required part of every normal school curriculum. Just at present the special teacher is certainly needed. (Professor C. A. Shull, University of Kansas, Lawrence.)

18. While the average teacher should not undertake direct teaching, she must be able to do a great deal in an indirect way. (David Starr Jordan, President, Leland Stanford Junior University, Stanford University, Cal.)

Proposition VIII.

In order to appreciate the problems and co-operate with special teachers, all teachers should know the fundamental biological, hygienic, and ethical facts relating to sex-processes. To this end, teachers' training schools should offer courses of biology and selected reading which will give the needed knowledge.

Affirmative, 82; Negative, 0; Doubtful, 8.

Comments and Suggestions.

1. No certificate should be granted without completion of such a course. (Wm. Dinwiddie, Chancellor, Southwestern Presbyterian University, Clarksville, Tenn.)

2. The qualifications of such a teacher or teachers must be equally moral and scientific. I believe that but few men can give themselves persistently and exclusively to work with the sex problem without becoming more or less morbid on the subject. For this reason, I believe that the most valuable and trustworthy teachers will come from among the advanced students of pure biology and physiology, who, from purely moral conviction on the subject, strike a blow wherever and whenever opportunity arises. (Professor G. E. Coghill, Denison University, Granville, Ohio.)

3. This is necessary. There is no use hiring a specialist who does not have intelligent support. The life of the teacher is a potent factor here. (Fred D. Cram, Normal Training Department, Mason City High School, Iowa.)

4. Yes, but mere knowledge does not fully qualify one to give the instruction. Personality of the instructor is of the first importance. (H. A. Garfield, President, Williams College, Williamstown, Mass.)

5. All teachers' training schools should have a thorough course

in preparation for every question relating to wifehood and motherhood as well as fatherhood.

6. Yes, it is another way of saying that the normal schools have a great opportunity. They are now neglecting it. (Fred W. Atkinson, President, Polytechnic Institute of Brooklyn, N. Y.)

7. As a temporary expedient, the special teacher might meet the grade teachers monthly or semi-monthly for the purpose of informing them of his plans and aims. (D. C. Hull, President, Millsaps College, Jackson, Miss.)

8. Every normal school and every college should have such courses. (George A. Harter, President, Delaware College, Newark, Del.)

9. Some instruction should certainly be given on this subject to all teachers going out from training schools. It should be made sufficiently scientific to command their respect, and be shorn of all sentimentality and prudishness. (Professor C. B. Robertson, University of Pittsburgh, Penna.)

10. All teachers should know, especially in this field, much more than they attempt to teach, in order that a broad context for sound judgment may be secured. (Thomas D. Wood, M.D., Teachers College, New York.)

11. Yes, and summer schools also. There is no better time and place for such instruction. (Arthur H. Wilde, President, University of Arizona, Tucson.)

12. The average teacher is a person of very meagre knowledge of this subject. In addition to the foregoing, I should have the course include detailed information as to how the young fall into sex errors, and as to the means of preventing such errors. (Professor Wm. A. McKeever, Kansas State Agricultural College, Manhattan.)

13. Merely to instruct the teachers in the specific facts of sex is insufficient. They must be better grounded in the whole psychology of the individual's moral and social development. (David Starr Jordan, President, Leland Stanford Junior University, Stanford University, Cal.)

Proposition IX.

While the nature-study and biology classes may be co-educational, as abundant experience has proved, the special application of biological facts to human life should be in separate classes.

Affirmative, 82; Negative, 0; Doubtful, 5.

Comments and Suggestions.

1. Yes, as the instruction grows specialized it should be given to the sexes separately. (Professor Wm. A. McKeever, Kansas State Agricultural College, Manhattan.)

2. I do not know about this. The separation of the sexes for this instruction does seem necessary, but this may be just a relic of our old-time taboos of the whole matter. (Professor Edward L. Thorndike, Teachers College, New York.)

3. I believe this is true. Proper questions that will respond to natural curiosity should be fully and frankly answered. These questions will not be asked in classes in which both boys and girls are present, and they would be hard or impossible to answer. (Arthur H. Wilde, President, University of Arizona, Tucson.)

4. I have for five years been teaching a class of men in a course of lectures in college on personal sexual hygiene. A large group of college women, all of whom have had a year in collegiate biology, have now requested me to give them a similar course of lectures next year. Since this request is purely spontaneous on their part, I take it as good evidence that the college girl of today is ready for scientific instruction in the problems of sex. (Professor G. E. Coghill, Denison University, Granville, Ohio.)

5. Sex hygiene should not be taught to mixed classes, but always to separate classes, and by persons of the same sex as those being taught. (Julius C. Zeller, President, University of Puget Sound, Tacoma, Wash.)

6. This may be so; but I am inclined to favor open, serious, reverent frankness that might help especially older students to consider these subjects together as sacred and pure. (D. M. Metzger, Dean, Dallas College, Dallas, Oregon.)

7. More and more must the class work be made co-educational in order to purify the air of false attitudes toward sex and sex functions and sex pleasures; but we must begin with the divided class and the small class; never large classes. This is too personal a matter to be done in "massed" classes. (L. J. Corbly, Principal, Marshall College, State Normal School, Huntington, W. Va.)

8. With rare exceptions, yes. Sometimes exigencies arise which make it advisable to throw aside ordinary reserve and make a lesson more impressive from that very fact. (Wm. D. Parkinson, Superintendent of Schools, Waltham, Mass.)

9. Yes, I think so. Otherwise that freedom of questioning and confidence which the teacher of sex hygiene desires to stimulate will certainly be lacking. Besides, modesty would demand this care. Even in the family such instruction is given privately.

10. Nothing should be co-educational that really touches sex in animals, else it would be so obscure, so wrongly suggestive, or so extravagant as to miss the point needed to be reached. (H. H. Seerley, President, Iowa State Teachers College, Cedar Falls, Iowa.)

11. I should prefer that all the facts of animal reproduction should be treated in separate classes. (Professor P. Wardlaw, University of South Carolina, Columbia.)

Proposition X.

Special lectures under the auspices of clubs, churches and other associations interested in general education, should be established in order that the sex-education movement may reach parents and young people who are not connected with schools.

Affirmative, 86; Negative, 0; Doubtful, 0.

Comments and Suggestions.

1. I am not so sure, however, that any except parents and adults could be reached in this public way without certain manifest dangers. (Professor W. G. Chambers, University of Pittsburgh, Penna.)

2. Yes, but the special lectures should form part of a *series* so that the relations of things, higher and lower, should not be broken and perspective lost. (Professor Chas. R. Henderson, University of Chicago, Ill.)

3. This is the first step in the movement. Only through an enlightened public sentiment can sex hygiene be introduced into the public schools. I have had some experience in this matter. (Charles McKenny, President, Michigan State Normal College, Ypsilanti.)

4. This is a good suggestion. All ministers should be enlisted to throw open doors to this work. It is surprising how conservative some ministers are in this respect. (Professor Chas. A. Shull, University of Kansas, Lawrence.)

5. Lectures to parents, certainly. Following those to parents only, would it not be well to arrange a course of lectures to parents accompanied by their children? This would tend to establish mutual confidence between parent and child. (H. A. Garfield, President, Williams College, Williamstown, Mass.)

6. These should be given almost without exception by doctors. (Fred W. Atkinson, President, Polytechnic Institute of Brooklyn, N. Y.)

7. Doubt it for young people. Yes, for parents. (Professor Chas. H. Judd, University of Chicago, Ill.)

8. This is the most immediate need. If the public is not brought into line, the public mind will counteract and set at naught all the instruction that can be given in school. School instruction belied by men and women outside of school is liable to render pupils proof against all future lessons. (Wm. D. Parkinson, Superintendent of Schools, Waltham, Mass.)

9. I must insist on care lest the personal attitude and interest, which can come alone with small classes and also classes of the same rank in culture as far as possible, be lost sight of, and this entire work be made commonplace in thought and in treatment, which result would be fatal to the high purpose in view. (L. J. Corbly, Principal, Marshall College, State Normal School, Huntington, W. Va.)

10. Lectures should be chiefly for parents. Children and young

people should be reached so far as possible through the parents. (Professor G. E. Coghill, Denison University, Granville, Ohio.)

11. The women's-club movement all over the country is the best agency for this, and is an organization already at hand. But where there is no such club, some other public-spirited organization should take it up. Why should not the church do this, and put itself in touch with great social problems? Why should not State boards of health do this work for communities where there are no clubs to do it—doing it in connection with local physicians? (Arthur H. Wilde, President, University of Arizona, Tucson.)

12. Not necessarily in separate classes in colleges. Special lectures on hygiene, including matters relating to sex, have been given before the entire student body, including both men and women, at the University of Nevada, without apparent objection. (Professor R. Adams, University of Nevada, Reno.)

13. Yes, with pupils over 11 years of age. (Professor Edward D. Collins, Middlebury College, Middlebury, Vt.)

14. In exceptional cases, I expect that separation would be unnecessary. Certain details, of course, should be presented to the sexes separately, but need not all or always be so presented. There is definite value in dealing with these subjects in the matter-of-course way which holds for other subjects. (Charles H. Spooner, President, Norwich University, Northfield, Vt.)

15. I am sure that the first work mentioned should be co-educational. It is possible that as we become better educated ourselves we shall find that we can go further in co-educational classes than we now are able to do. (Frank A. Manny, Director of the Training of Teachers, Baltimore, Md.)

Proposition XI.

The above propositions refer to instruction in normal sex-processes. Such instruction should obviously be made basal. But at the proper time, instruction should be given also as to: (1) *the danger of unnatural and unhygienic sex-habits;* (2) *licentious or irregular sexual indulgence;* (3) *and later, the impressive facts relating to the dangers of social diseases, and the consequences to themselves and others. Instruction in regard to the last two should be given only to the upper classes of the high school and to students in college, by carefully selected instructors, preferably by those with special training in medicine or physiology, and at the same time possessing tact and skill; but all teachers should be prepared to help individual students who may need advice.*

Affirmative, 85; Negative, 3; Doubtful, 2.

Comments and Suggestions.

1. Doctors often lack pedagogic insight. A well-trained teacher, reasonably well read in sex physiology and current medical literature is best equipped for giving such instruction. (Professor Wm. A. McKeever, Kansas State Agricultural College, Manhattan.)

2. All schools, grammar as well as high schools, should have consulting school physicians. They can do much to meet this need. (Julius C. Zeller, President, University of Puget Sound, Tacoma, Wash.)

3. The normal sex processes are not what most lecturers give. They find the abnormal the more attractive to society, and hence they deal with the diseases. (H. H. Seerley, President, Iowa State Teachers College, Cedar Falls.)

4. At the beginning, the restriction of instruction to high schools and colleges will be wise, but eventually this knowledge should be given to the larger number who do not reach the high school. (Professor R. Adams, University of Nevada, Reno.)

5. It may be well to give all this information at a much earlier period—as soon as it can be understood. Twenty-five years ago it might have been argued that young boys and girls would not be liable to these disorders, and little likely to hear about them; neither of these conditions holds to-day. (Charles H. Spooner, President, Norwich University, Northfield, Vt.)

6. I fear that it will be necessary that children even younger than the upper classes of the high school need to have information about social diseases.

7. While I feel that it should be done, I am oppressed with the fear that through undue haste, over-zealousness and lack of tact much harm may be done.

8. Earlier, if circumstances permit. Much damage is done to young boys by the tramp woman in the smaller centers of population. (G. L. Bowman, Principal, Dunn Co. Training School for Teachers, Menomonie, Wis.)

9. Instruction concerning the consequences of these diseases should not be greatly delayed. There are too many cases of immoral relations between high school boys and girls. In some reform schools for girls it has been found that most of those who enter over eleven years of age are prostitutes, although technically "truants."

10. I am not in favor of elaborating these evils. An immoral person can be reached most effectively by personal contact. I do not believe in teaching these points as a separate section, but as illustrative material in the constructive work.

11. Boys should have this information at fifteen or earlier, and it should be repeated two or three times every year through school and college. (C. W. Fowler, Superintendent, Kentucky Military Institute, Lyndon, Ky.)

12. I agree heartily with (1) and (3). I would cut out (2) for the present. (Henry Whittemore, Principal, State Normal School, Framingham, Mass.)

13. Should be given to individuals in private. (Professor George H. Tapy, Wabash College, Crawfordsville, Ind.)

14. This is done in Bowdoin College by the college physician and director of the gymnasium who is a physician and also professor of bacteriology in the medical school. We also have a special lecturer on this subject, who is a practising physician, each year. (Wm. DeWitt Hyde, President, Bowdoin College, Brunswick, Maine.)

15. This belongs, in my opinion, to the individual case, or to the college class. Only very little of it belongs in the schools, and that, for the most part, to the physical education classes. (Professor Chas. H. Judd, University of Chicago, Ill.)

16. Yes, with emphasis on the last two lines. Many physicians have lived in the atmosphere of cynicism so long as to unfit them to address the young with that optimism which they require. All teachers should be prepared to follow up sympathetically the clues once started. (Wm. D. Parkinson, Superintendent of Schools, Waltham, Mass.)

17. The relation of alcoholism to sexual debauch should be emphasized. The age and time of the more specific treatment of social disease should probably vary with the community. As much of this work as possible should be done by private interview. (Professor G. E. Coghill, Denison University, Granville, Ohio.

Proposition XII.

While instruction concerning abnormal conditions is largely a problem relating to adolescents, some direction of individuals is sadly needed by many children in the two or three pre-adolescent years; and it is to be hoped that every school will finally have one or more competent persons (principal, nurse, doctor, or teacher) able to deal effectively with the individuals needing help.

Affirmative, 81; Negative, 0; Doubtful, 5.

Comments and Suggestions.

1. This is demonstrated in a great city, but in all towns and cities many children, even in the best families, have started down even before the age of 10. A very necessary activity is the study of the child's home surroundings; and it is also necessary to convince parents that children at an early age may have wrong notions and incipient vices. (Arthur H. Wilde, President, University of Arizona, Tucson.)

2. These cases should be dealt with individually. (E. G. Townsend, Acting President, Baylor Female College, Belton, Texas.)

3. Yes, give a healthy interest in athletics, avoid morbid-mindedness and let them have a pure source for sex knowledge. (Professor J. V. Breitweiser, Colorado College, Colorado Springs.)

4. The nurses do not receive training, as a rule, that will make them competent to meet the child's need on any plane except purely physical.

5. Instruction concerning normal conditions is very desirable. I presume abnormal conditions may be a deterrent to the adult. (Geo. A. Harter, President, Delaware College, Newark, Dela.)

6. The school nurse is probably destined to play a large part in the sex enlightenment of young girls. (David Starr Jordan, President, Leland Stanford Junior University, Stanford University, Cal.)

7. Children needing help, I think, are best reached by the principal or teacher. They can gain their confidence.

8. In cities, school physicians and nurses could do much, but no reason why teachers should not know enough to handle every situation arising. (Professor Chas. A. Shull, University of Kansas, Lawrence.)

9. This may be done personally without special teacher, by the *right* man or woman. (Professor Richard E. Dodge, Teachers College, Columbia University, New York.)

10. The pre-adolescent instruction is especially important. Too often the later instruction comes convincingly, but at a time when erroneous habits have taken hold and cannot be broken.

Proposition XIII.

The introduction of sex-instruction into the public educational system should be made carefully and with due regard to local conditions, such as the attitude of school officials, public opinion, and the availability of specially trained teachers. Nothing could be more undesirable than precipitate introduction of sex-instruction by propagandic legislators or by over zealous school officials. Far better results are to be expected if the teachers and parents interested in each school are first awakened to the need of special instruction; and then the work should be developed gradually, quietly, conservatively, and on a sure foundation.

Affirmative, 90; Negative, 0; Doubtful, 4.

Comments and Suggestions.

1. We must be free to feel our way. The cocksure person and methods are both dangerous. It is necessary to be honest with children; but the diplomatist who should tell the truth in unrestrained terms would give a false impression, and so would the teacher of children. (Wm. D. Parkinson, Superintendent of Schools, Waltham, Mass.)

2. A broad training in biology cannot be too much emphasized

as an essential preparation. The biology work in our normal schools should be strengthened with reference to this fact.

3. I agree with this. Scores of people are rushing into print on this subject in an impulsive way. They mean well, but know so little that their proposed methods are often seriously questionable and even dangerous. I like the plan, but for practical reasons would not introduce a large amount of the heavy scientific matter from medical science, physiology and the like. (Professor Wm. A. McKeever, Kansas State Agricultural College, Manhattan.)

General Suggestions.

I believe I am in hearty support of your main propositions regarding instruction in sex hygiene. I think we have not yet found out just who is the right person to give such instruction. It is not enough to say that it should be given by a doctor of medicine. It must be a person not only of training and knowledge, but of great wisdom and temperamental balance. I am least satisfied with placing the instruction in the hands of representatives of physical culture. Biologists as such I am doubtful about, though they would *a priori* seem to be the right persons to conduct such work. The trouble with them is lack on the side of the human element. The scope of the plan you outline seems from the prospectus to cover very properly the ground that should be covered.—(Benjamin Ide Wheeler, President, University of California, Berkeley.)

The subject is one of the very greatest importance, and will have to be worked out, it seems to me, on the lines that you have suggested. That is, in some way we must educate our people and, in order to do this, we must begin in the schools.—(R. E. Blackwell, President, Randolph-Macon College, Ashland, Va.)

I strongly believe that steps should be taken to inform properly children, young men and young women, and older men and women concerning reproduction in plants, the lower animals and man and to inculcate into the mind of every person the right attitude, particularly toward the perpetuation of the human family. I also believe that the consequences of immorality should be impressed upon all in the most forceful way possible. Lessons in reproduction should be introduced low down in the grades beginning with plant reproduction and gradually advancing and reaching up to the reproduction of man. I am strongly convinced that we should deal plainly with the reproductive organs, their functions, their hygiene, and the causes of their diseases, and the great calamity that comes to the human family by licentious and irregular indulgence. (J. T. Kingsbury, President, University of Utah, Salt Lake City.)

Discussion

Professor Walter H. Eddy, of the High School of Commerce, said: In noting the results and the recommendation of the committee I have been especially interested in finding that I have actual data on most of the points recommended, as a result of the attempt to teach these very subjects to boys in the New York High School of Commerce during the past five years. One of the things which that experimenting has taught me is that difficulties arise with boys mainly from the lack of language to express themselves decently. When that difficulty is removed by supplying technical, but simple, language, the boy is as free to talk of reproduction as he is of baseball, and with as little embarrassment.

The actual results of an experiment mean more to us than any theory or recommendation, and I have taken the liberty to bring with me to-night the result of a recent test given my boys on the reproduction of the fish. I feel that the questions and answers will put more concretely than I could otherwise, the proof that expression is possible to the boy, that the subject can be grasped easily, and that it is teachable. (N. B. The reproduction of the fish is used in my course as an introduction to animal reproduction following the work on flower reproduction and breeding.)[1]

To illustrate the points, I will select one paper from the eighty tested. Of these eighty, some 80 per cent. gave equally satisfactory answers.

1. What is milt? 2. Where found? 3. What does the fish do with it? 4. What is fish roe? 5. Where found? 6. What does the fish do with it? 7. What is a spermatozoon? 8. Draw one and label parts. 9. Draw and label the parts of a fish egg. 10. What happens when eggs and milt come in contact? 11. What is the act of fertilization in the fish? 12. What two things are accomplished by fertilization? 13. Give three reasons why a fish lays many eggs. 14. Three things essential to reproduction.

Answers (boy in first year of High School, age 15):

"1. Milt is a milky fluid containing a liquid rich in protein and many active bodies called spermatozoa. 2. Milt is found in the spermaries of the male fish. 3. It squeezes it out of its body to the outside through the sperm duct. 4. Fish roe are the eggs contained in female fish. 5. In ovaries of female fish. 6. It squeezes it out of its body through the oviduct to the outside to come in contact with milt. 7. A spermatozoon is an active body (male cell) found in the milt of male fish.

[1] Journal of Educational Psychology; October, 1911, p. 451.

8 and 9. Drawings shown. 10. When milt and eggs come in contact the spermatozoa bombard the egg until one finds the micropyle and enters it, when it loses its tail and the male and female nuclei fuse. 11. When the male and female nuclei fuse in the egg cell. 12. The egg grows by division into a baby fish and inherits the characters of its male and female ancestors. 13. (a) The other fish may eat the eggs up. (b) If she laid only a few there would be danger of its not being fertilized, but if she lays many some will surely be fertilized. 14. You must have a male element and a female element and they must fuse. There must be milt."

I feel that all will admit that these answers do prove the points I have contended for. I have obtained equally satisfactory results when the questions have been on human reproduction and am convinced that the failure to teach sex processes in the past is due rather to lack of attempt to do so than to any inherent difficulty in the subject.

I do not wish to take the time of the others, but in closing let me plead for a fuller trial on the part of the teachers, to teach. When we can get many teachers actually at work and can compare actual results we shall then be able to make real progress in the work we all now recognize as of value and importance.

Professor Earl Barnes, of Philadelphia: At an early period in sex instruction—it must be nearly twenty years ago—I had charge of one of the Round Tables at a meeting of the National Education Association, held in Saratoga, and I remember one of the most distinguished teachers of that time saying that if any one attempted to rub the bloom off his child's innocence he would hunt up that individual and thrash him. There was a great deal of such feeling at that time. As you listened to this report of your Committee to-night, you must have realized how times have changed. I wish to congratulate the authors of this report, and to express my deep sympathy with its contents.

It seems to me, however, that those who are interested in giving children information in matters of sex seldom see the matter from the point of view of actual children. They generally have one of two objects in view: Either they wish to direct and lead the child's activity or else they wish to guard him against gaining information through obscene channels and acquiring bad practices.

With these objects in view, they uniformly agree in giving the child information concerning the processes of reproduction. Writers like Dr. Mary Wood-Allen or Miss Margaret Morley prepare books in which they give the child information concerning the fertilization of plants, the development of

embryonic forms, and the cares of motherhood. Meantime the fact seems to be that children have very little native interest in these matters of biological development. I doubt if their interest is greater here than in corresponding laws of physics and chemistry, and for these we know we must wait until the reasoning hunger comes in the early teens.

What the child is really interested in is the pleasures of sex. Any examination of the obscene vocabulary and the vulgar stories that are circulated among children will show that none of them deals with processes of development, but all deal with pleasure. The bad practices that we have to combat in children are also only distantly connected with the development of embryonic life.

If this position is correct, then our instruction, whether for purposes of caution or of direction, must deal with the pleasures of sex. We must recognize this sex interest and anticipate the evil instruction which children may receive from playmates and from people of lower moral standing. This information is in no way anticipated by a study of the processes of reproduction. These follow conception; the child's interest precedes, and ignores conception. I know no one who has approached the problem from this point of view, and instruction here is fraught with such difficulty that it seems impossible to handle it except in individual cases through wise parents or those who temporarily act for the parents.

The exhibition in Washington in connection with the late Congress of Hygiene threw all its emphasis on instruction in biological development. There is doubtless a value in such instruction and I have no desire to belittle it, but I wish to point out that it does not anticipate the obscene information a child may pick up, nor does it go very far in cautioning him against dangerous practices. If you will take the obscene vocabulary of the street, the knowledge of which we are so eager to anticipate, you will find that it is one of the oldest languages in the world. I am told by philologists that much of the ordinary obscene popular vocabulary goes back to early Sanskrit roots and is more primitive in its origin than any other we have. And yet it has never been printed, but has been handed down by word of mouth for thousands of years —and you know how words usually become changed by passing from mouth to mouth. These words are never printed nor even mentioned by respectable people, yet they are capable of creating in the child's mind an intense curiosity and of causing all kinds of mischief.

The teaching of the processes of reproduction as represented in the paper of the last speaker (Mr. Eddy) is remarkably

good pedagogy, and the results he has reported are wonderful. But I doubt if he is anticipating the real dangers that confront our children. The problem then is, are we going to give children information concerning the pleasures of sex? And this problem is not confined alone to children. The sex interest of most of the people in the United States is not an interest in eugenics, but an interest in the pleasures of sex. Ninety-nine out of one hundred of the young people who are going to be married in the city of New York this coming year, will come to marriage with a very deep interest in the pleasures of that relation, but without even thinking of the problems of procreation. It is unfortunate that this should be so, but to most young people the active interest in problems of reproduction comes only when the young wife has become pregnant. And this is not entirely due to lack of teaching. It is largely due to the nature of our developing minds. We are all interested in eating long before we are interested in the processes of digestion.

Twenty years ago I knew what to do about sex instruction, and was content to teach the processes of reproduction. And who would dare to teach children about the pleasures of sex? But if we do not deal with the subject in some way, will not the children still seek obscenity? This Society can never close its doors, feeling that it has finished its work, until it approaches this subject. I speak with all due reverence, but, as I have already said, the fact is, that in teaching adults concerning the sex life the matter is not primarily a question of reproduction, but a matter of the pleasures of sex.

I myself have been very much interested in the question of the falling birth rate throughout the civilized world, and I am thoroughly convinced that the publication of one little pamphlet by Annie Besant had far more to do with the falling birth rate in England than any other single influence. It told people how to find the pleasures of sex without meeting the problems of reproduction. The fact is that the giving of common knowledge into the hands of the people all over the country has had a tremendous influence on offspring. That is the problem which we have to deal with, and which we must meet.

In the second place, the analysis of the stages through which children pass, in the report of your Committee, seems to me most admirable; but I would like to point out that in the earliest period of life more is required than is there indicated. We are very likely in all the affairs of life to be ruled by what we have done until it becomes a habit. Ninety-nine times out of one hundred, when we are virtuous it is because we have

been virtuous before. In other words, the morality of our daily conduct is, a vast deal of it, due to what has been stored up in the spinal cord. There are three centres of the body where the end-organs of sense are concentrated—the hands, the mouth, and the sexual organs. Every one who has had to deal with very young infants knows that a child learns this in its very early months. Ignorant nurse maids also know this, and they often encourage the child in habits which will keep it quiet. You see them constantly allowing children to suck the finger, suck the thumb—you even see them sucking a dry nipple—a "comforter," as it is called. Now to me, the use of the "comforter" is simply an incipient form of masturbation. It should be stopped at once. Not by any argument, not by any instilling of ideas, but by simply stopping it; slap the hands if necessary. By the time a child is a year old you can have laid the basis of good ethical sex habits. I believe this is profoundly important. If you will watch babies during this period, you will find that you can instill a good part of their sex education through the epidermis.

One other point seems to me to have been lightly treated. That is the fact that when girls are approaching puberty they should somewhere be given definite information concerning menstruation and its connection with child-bearing. This is often neglected. Many girls do not receive this sex instruction. Their mothers are not going to do it in this present generation. This is a definite thing to teach, and can be taught by any intelligent woman to intelligent girls, whether in school or not. This knowledge should certainly be instilled in all the girls that pass through our schools. We can do that, if we cannot do anything else.

I shall refer to only one other subject. The opportunity we are given in the schools to-day is such as the world has never seen before. We have all the young people in the schools; they must come; if they do not, we send a truant officer for them. The great majority of the schools, even the high schools, are co-educational. We have an opportunity here to train these children for the finer expressions of civilization that have grown out of the sex feelings, I am sure your Committee is right when it speaks of cultivating the fine reticences of life. At the same time, we must cultivate the positive expressions of chivalry and romance; and the schools give us a great opportunity to do this work to-day. But that work must be done by people who know; it must be done not by set courses, but indirectly, as a by-product of all school work. We must have teachers in the seventh and eighth grades, and in the high schools, men and women—a great many of them married—and most of them with wide experi-

ence. That phase of the subject must not be neglected. It is very difficult to give a sound, well-balanced, sane, and ethical sex education with a celibate teaching force comprised almost entirely of one sex.

Professor Richard W. Sharpe of the De Witt Clinton High School: "Public health is purchasable. Within natural limitations a community can determine its own death rate." And just so, most of us, I presume, feel like saying, "Sex health is purchasable. Within certain limitations, a community can determine its own sex health."

However, we all recognize certain great factors of the problem among which are: (1) That ignorance is one of our greatest calamities—the cause of error, misconduct, disease and suffering. (2) That youth is a perilous age, because it is inexperienced; it has never suffered from the pitfalls and the thorny way. Youth is also perilous because of its plasticity, and therefore because of the ease with which habits are formed. (3) We also know that many parents, through ignorance, practically make martyrs out of their children. We hear of children being fed beer out of nursing bottles; pickles, frankfurters, sauerkraut and bad candy, are devoured in unlimited quantities by school children, purchased from pushcarts on the streets. This is simply indefensible from any standpoint, and should be no longer tolerated. (4) We also know that children inherit the evil tendencies of their parents. It is said that of ten families addicted to drink, 80 per cent. of the children were poor pupils with weak minds and morals, as against 17 per cent. of the children of the same number of parents who did not use alcohol. This is certainly race murder. (5) Again, Jane Addams shows us how closely our problem is connected with the political evils that afflict our country. In her new book, "A New Conscience and an Ancient Evil" (Macmillian & Co.), she says: "Through all changing administrations, the one fixed point of maladministration is the social evil, protected by a thick 'hedge of secrecy;' the brothel, the saloon and the gambling den are the trio at the base of the maladministration of our cities; graft and blackmail are the natural outgrowths of this soil of vice." (6) Again, false ideas of modesty are certainly inexplicable. We train the brain and muscles of our children, and leave them in total ignorance of matters of vital import to both body and soul. No doubt you have heard of a physician being asked why a certain beautiful young woman had died, and was answered, "Because her mother was too refined to be intelligent."

And so I might continue. But enough has been said. It is apparent that the problem faces us in may varied aspects, and is closely connected with the very superstructure of our civilization. Verily, it is hydra-headed, and as such must be met by many varied means of attack.

It has been said that "the true millennium is just dawning, the Day of the Child"; that "War marked the Day of the Man, religion the Day of the Woman, and with the Day of the Child comes the service and the brotherhood of man—that our highest allegiance is to the child, the coming generation, as representing the future of the race." This reminds me of a little pedagogy. It is commonly recognized that the work of a teacher with a class may well be divided into four logical periods of development:

(a) Preparation, or the introduction, so to speak.

(b) Presentation, or the placing of the main theme before the class.

(c) Abstraction, or the gathering of the loose threads into laws and principles.

(d) Application, or the applications of these laws to the affairs of life.

As a teacher of biology, I often think that we are just reaching the "application" stage in the development of this science—and especially of elementary biology. It also seems we are just reaching this stage in the development of the study of sex hygiene. We are in the beginning of the era of the application of the laws of biological science, and this is bound to profoundly modify our methods of treatment of the problems of sex.

Because of the hydra-headed nature of the disease, we at once see that the enemy must be attacked on all sides—that there will be different methods of attack for the different ages and sexes. We already recognize the following effective methods of attack:

(a) Social, or the provision for the wholesome social life of boys and girls. Witness the work of Mrs. Israels in this city, in providing proper dance halls.

(b) Economic, or the establishment of a minimum wage for women; also no night work for them. Let us hope that these provisions will reach our statute books.

(c) Moral, or the incentives for chivalry in our youth, of romantic ideals, and of reverent and high regard for good women.

(d) Protection, or the duties of our workers in the Y. M. C. A.'s and Y. W. C. A.'s.

(e) Educational, or the instruction along lines of right and

proper sex hygiene by (1) parents; (2) in grammar and high schools; and (3) in colleges.

No one or two of these agencies, working apart from the rest, will avail much. All working in harmonious co-operation must avail a great deal.

A few words concerning the educational phase of the attack. In the first place, there can be no manner of question but that vast responsibility rests with the parents. Why should not parents answer the questions of children of from six to eight years of age without evasion? I need not discuss this phase further. And teachers in the grammar schools can do much to teach the elementary facts of sex, from the use of flowers. We in the high schools can go no further. Some of us are making the attempt, and feeling our way. It is a knotty problem, but it seems that light is appearing.

Most of us are familiar with the biological line of attack. I have tried this method, and modified methods, with second-term boys in the DeWitt Clinton High School. The interest and respectful attention exhibited by the boys, convinces me that the secondary schools and the colleges can do an infinite amount of good toward the cause. If presented with the foundation of physiological facts used in teaching the applications in personal and civic hygiene, it is demonstrated over and over again that our boys will take up the subject of sex hygiene as seriously and with as little shock as they might the study of city sanitation, or of reproduction in a flowering plant. We can well warn our boys of the trickery and despicable methods of quacks, as well as teach the great facts of sex and sex hygiene—that sex functions belong not to themselves, but to the race; that the thing to be considered is the welfare of the race, the vigor and happiness of their children, and thus give them *a positive motive* for conduct, instead of falling into the errors of our prohibition friends, by the attempt to frighten. It is well known that neither children nor adults can be frightened into being good. More people are frightened into hell than into heaven. No matter how much we may preach concerning the two great diseases of sex, there are always those who are willing to take a chance, and run the risk. Let us appeal to higher motives.

Finally, permit me to voice my hearty admiration of the balance and sanity of the report of the Committee to the American Federation for Sex Hygiene. But all this means that we should have vastly better prepared teachers of biology than are common at the present time. We need better prepared teachers in our secondary schools and colleges who can teach the *applications* of biology along the lines of hygiene and con-

servation, including the conservation of *human energy*. These teachers—men for boys and women for girls—should be taught to instruct in the essence of manhood and womanhood, of the value of steady, regular exercise, of the value of fit companions and environment, and of the great facts and hygiene of sex as founded on biological facts.

Furthermore, the course of instruction offered by these teachers should be natural, systematic and logical, and should appeal to the intellect rather than to the senses. This one thing alone done, I am confident that our attacking forces will be vastly strengthened.

Professor George W. Hunter of the DeWitt Clinton High School: I do not know whether the members of the audience here to-night realize the magnitude of the work that can be done in New York High Schools. I came here with Mr. Sharpe as a representative of the DeWitt Clinton High School. When it is understood that we are teaching some eighteen hundred boys the subject of biology, one can realize the tremendous importance that we may give to this sex movement if we wish to do so—and Doctor Eddy has shown conclusively that we do so wish.

I should like to make a very brief criticism of the admirable report that has been presented. Personally, I do not feel able to fully criticise it, but one point pleases all of us teachers, that is, its admirable sanity, and the fact that it is presented from the point of view of a pedagogue rather than from that of a physician. We teachers have always felt that we were a little hard put to teach sex hygiene from the standpoint of the physician.

There are three agents in the teaching of sex hygiene, the parent, the physician, and the teacher. In the present state of the development of the home, the parent cannot be depended upon, though I hope that before another generation passes we will have the teaching done largely in the home. The teaching that is done by the physician, it seems to me, is from the outlook of the abnormal, in spite of the fact that perhaps fifty per cent. of the boys that come to the high schools have at some period of their lives masturbated. The teacher tries to get at the subject from the standpoint of the normal, and from that standpoint the report presented to-night is by all means the best on the teaching of sex hygiene that has ever been rendered.

The function of the teaching of sex hygiene in the public high school is to put the child in the attitude of satisfied curiosity, as your report maintains. We cannot in the present

state of our teaching do very much more than to get an attitude of mind on the part of the students which will put them in touch with their sex environment. The student ought to be made to feel that sex is a practical and rational phenomenon, and that sex terms are just as much to be understood and to be taken as a matter of course as are any other terms used in the teaching of his biological work. And I think that is the attitude we are trying to establish in the minds of our pupils. They are little people, many of them pre-adolescents. We get them in the DeWitt-Clinton High School all the way from twelve to sixteen—most of them probably thirteen; and, as Mr. Sharpe has said, they are very ill-informed. It is the language of the street that they come to us with; and it is a most inspiring thought for us to realize that after these children have had a certain amount of sex instruction their attitude toward the terms of the street is completely changed. Boys come into a class-room; the teacher begins to talk about matters of sex and a snicker comes over the faces of many of them. The teacher tells them that this is entirely a wrong attitude on their part; that wrong knowledge of the sex processes may mean degradation; a right knowledge, the upbuilding and conserving of the race; and they leave the room with a feeling quite different from that shown before the true meaning of sex was impressed upon them. We want to have our pupils leave us with a feeling that they have a right to instruction in sex hygiene, just as they have a right to know how to properly use and care for their eyes, their teeth, and their muscles. In other words ,we want to produce a right attitude of mind.

Now, as a teacher, it seems to me that we cannot possibly emphasize enough the point that in this teaching of sex the methods of the teacher and the personality of the teacher are of the utmost importance. In our DeWitt Clinton High School, I feel that there are only four or five of us, out of fourteen teachers of biology, who are qualified to teach boys sex problems. I think that the man who teaches sex ought to be a virile man, a strong man, and, especially, morally strong, Second, he must be sympathetic. He must know the young and be "one of the boys" in order to do proper teaching along this line. Further, he ought to work with small groups. That is one of our chief difficulties in the city high schools. We work with groups of thirty to forty pupils, and it is almost impossible to do good intimate work with so many. Also he must have knowledge; and, last of all, he must have exquisite tact. He must know when and where to drop the subject, and

when and how to begin—for it has to be done over and over again.

I would like to take about five minutes to outline what we plan to do in sex teaching in the De Witt Clinton High School.

In the first place, for the benefit of those who are not teachers, the course of biology in the city high schools at the present time aims to put the child in touch with his environment, and to give him a rational basis for right living. It attempts to make use of matters biological in a much more practical way than the old-time biology. It is biology applied to the needs of the future citizen of a great city. The first half of the year, in the school I represent, is spent in teaching the biology of plants, largely from the standpoint of the physiological processes, and their economic importance in the broadest sense. Beginning in the fall, we take up, among other things, the flower and the subject of reproduction; the formation of the fruit, and the fact that seeds are nothing more or less than places where the baby plant may rest and be protected by the parent. Now we have introduced as a parallel course (one period a week out of the five devoted to biology) a series of quiz talks given by physicians, of whom we have two or three in our corps. These talks apply the physiology and hygiene of the plant to the individual, the boy; and when they are studying the physiology of plants, the reproduction and growth of the plants, and the fertilization, the teacher again takes up the following topics:

1. The meaning of sex in plants and animals.
2. The fact that inherital qualities are handed down from parent to child only through the sex cells.
3. The need for cleanliness and extreme care of the sex organs and for conservation of these vital cells.
4. The subject of plant breeding and an elementary explanation of the general meaning of eugenics.
5. The rôles of selection and variation in plant breeding and application to their own lives as future fathers.

Later in the course (at the end of the first half-year) first reference is made to the dangers from bacterial infection. It is pointed out that infections *may* occur in other ways than through the mouth or nasal openings, and that disease may enter through any body opening or through any abrased surface.

In the second half-year, when animal biology is taught, the phenomena of development are constantly in mind. Much emphasis is placed on the development of a simple metazoon form, with the object of impressing, with the aid of models, the fact that all life arises in the egg and that all animals up

to a certain stage pass through the same developmental stages. A little later, the artificial propagation of fishes is explained in some detail and the method shown in a visit to the Aquarium. Animal breeding gives a reason, in the study of domesticated animals, for the use of the mammalian type, and here the science of right breeding in its relation to society is applied in eugenics.

During the study of human biology, the subject of the formation and breaking of habits gives excellent opportunity for us to do some practical work in sex hygiene, especially in the later following up of abnormals. In this work we find some of the publications of the Society of Sanitary and Moral Prophylaxis to be of great help. We have these pamphlets on file, and when a boy comes to us with questions we loan him one of the pamphlets which best seems to fit his case, talk the matter over with him later and, by keeping in touch with him, often render him much help during a time of struggle.

The final summing up of biology in its relation to their lives as young citizens gives a last opportunity to touch upon the relation of sex diseases to the moral and physical conditions of the dwellers of New York City. Reference to the prevalence of certain social diseases, the terrible slaughter of innocent babies, and the handicapping of numberless others in their future life struggle, shows the relation of sex teaching to the community.

In general, then, our attitude is practical; it is an attempt to have the child form a healthy, normal reaction to things sexual. Our teaching on the whole is, I think, lacking on the side of the moral and ethical application, and I will take great pleasure in introducing certain phases of the work recommended in your report, especially that suggesting the evolution of the family and the sacredness of the home. But this side of the work in the public high school must of necessity be weak because the teacher deals with such large masses of pupils.

If, then, this sort of sex education is being given in many of our largest public high schools (and it is), then the result is not far to seek. We may rest assured that in the next generation —nay, perhaps sooner—the work, which we do so inefficiently now because of the past lack of training of parents, will be most efficiently begun in the homes of the future. For the children of to-day are the parents of to-morrow.

Professor Thomas D. Wood, Columbia University: Perhaps a danger at this stage of the programme is that some one will repeat, less effectively, things that have already been

well said. I should like, however, without professing too great age, to claim some experience from the standpoint of the teacher and also from that of the physician—something of the experience of a pioneer—in this field. I should like further to refer briefly to two or three points that have been made in this very remarkable report—remarkable, it seems to me, for the sane views and the effective grouping of fundamental values in relation to this field of education. I speak first of the possibility of anticipating the temptations of the young. This may be done unsuccessfully by attempting to formulate, to systematize too much such efforts, either for the group or for the individual child. It is, however, most important that these temptations should be anticipated. This is to be accomplished by the wise and sufficiently helpful supervision of the growing child. There ought to be for each young member of the human family a parent, a teacher, a friend, a guide, to help that individual; and I do not believe that the children of the nation can be properly helped in their progress to maturity until they have such guidance and help. In other words, the effective anticipation must come largely through individual guidance, through sensitive anticipation of the needs of the individual by some one who is wise and intelligent enough to help that individual child. I agree very heartily with the principles emphasized by Professor Barnes in relation to the establishment of the habits of morality in infancy and early childhood—the great importance of the first year of the child's life; and we must have great wisdom, intelligence, and skill here in the guidance of these first physical reactions in the life of the child. We have here the foundations of habits. That means health, intellectual power, moral power and personality later on.

The present tendency in the treatment of this subject is to place emphasis on the fact that both school and home are failing in relation to this subject, and that the school must take up this great burden. Let it be expressed in this way—that it is the duty and obligation of the school to supplement the home in the education of the child. It is not well, however, to have the responsibility of the home lightened, in relation to this problem. It is a very important duty of our educational forces to try not only to help the child to get that which he needs and does not get elsewhere, but also at all times to help the home and help the parents to do better those things in the guidance of the child's education which they cannot afford to give over to any one else from the standpoints of opportunity, of privilege, of affection, of obligation, or whatever it may be called. In all these phases of instruction of boys and

girls, the guidance should be individual as much as possible, and I am pleased to find that among certain classes of parents there are so many fathers and mothers who are alive to the needs of their children in relation to these and other phases of their development.

It has been well said in this report that the information given should not awaken interest nor stimulate intellectual curiosity in relation to reproduction. This seems vitally important. It implies that there is a different kind and degree of psychological insight, a different kind of pedagogical skill from what we have had in other phases of education. We have here, however, a great problem in modern life in relation to the evolution of the human family growing out of this situation. Civilization increases reproductive capacity; it decreases reproductive opportunity. If these two statements are true, here is a tremendous problem. What is to be done in the adjustment, the harmonizing of the opposing factors in this problem? The diminishing bodily activities tend to increased capacity of many kinds, tend to emphasize the activities which are narrowed.

The over-stimulation of the emotions in our present life tends to further complicate this problem, and the human family must learn a new law, a higher alchemy, by which the primitive forces of reproduction and sex may be transmuted so far as seems desirable into other forms of human energy and service which are demanded by the higher welfare of the individual and of society. We must remember that the finest qualities of humanity depend in a very real and vital way on these fundamental biological influences of sex. We must find what they mean in the education of the young; how they may be trained in consciousness and unconsciousness to so guard and conserve action as to make this power of reproduction effective in the way which is most favorable to the welfare of the race by some principle of transmutation of force and power. It is because of the emphasis upon some of these ideas that I commend an article by Mr. Parkinson in the January, 1911, number of The Educational Review, on sex education. In this article he has made some very important and helpful statements.

In the next place, I agree with the emphasis on making impersonal this education, this training in the laws of sex. It is not primarily personal hygiene, but social and racial welfare and hygiene. To the extent to which it is made individual and personal, it will tend to increase self-consciousness. There ought to be less talk of sex. There ought to be more in our

terminology about parenthood. We live at a time of the development of social consciousness. There is this appreciation by mankind of his duty to his fellowmen; we have what may be called a lateral race consciousness of our contemporaries. There is needed, as well, a projected race consciousness that appreciates what is meant by the heritage from the past; and even the young child should apprehend something of the significance of this potential responsibility for handing on to the future that which this heritage from the past involves. There is something here related to these problems of sex education, which may be called a projected longitutinal race consciousness. This is expressed in the blind instinct of the animals. We need to bring it into the consciousness of mankind.

Again, the emphasis on the ethical and moral aspects is fundamental. I agree with much that Dr. Richard Cabot, of Boston, has said in his article on "The Consecration of the Affections." His statements seem somewhat striking, and perhaps exaggerated when he says that it is not a matter of scientific knowledge or of hygiene, but of inculcation of moral ideas and habits. We do need as foundation stones in this structure of sex education some basis of scientific facts, but we need even more than that the wise interpretation of these facts of science and evolution; for, as has been pointed out, the study of the exact conditions of animal life cannot give us a basis for human morality. The interpretation is even more important than the facts.

Scientific knowledge alone will not save young people from error in thought or in conduct. It is important to remember that many of those who have scientific knowledge are not any better because of that. More important even than scientific facts are the moral purposes, the religious convictions that guide the individual. This problem of sex involves the emotions so deeply that it is essential to have these balanced and guarded by the controlling motives that involve all the sense of conviction and responsibility that young people are capable of.

This consideration again emphasizes the importance of making these questions social and impersonal and relating them to the social and altruistic obligations of young people who are being trained. Great emphasis should be laid upon this point.

It seems important that this instruction should not be detached. Sixteen years ago I had the opportunity of giving a course in a university on sex hygiene. I have learned that it is very much better to give such a course a different title, even with college and professional students. It is very much better

to put what is given in the way of instruction in eugenics, in the welfare of childhood, in the obligations related to parenthood, to conservation of the race; so that there is a normal relation and a more effective result.

Dr. Henry Neumann, Leader of the Brooklyn Ethical Culture Society: I begin by echoing the words of the last speaker—the importance of emphasizing the moral aspects in dealing with this problem. One of the facts which impressed me most in reading this report was that, although it is called a report on sex hygiene, everywhere it speaks of "sex hygiene and sex morality." That is not an accident. Problems of hygiene, whether of sex, or nutrition, or temperance and the like, are no less moral problems. They are problems of habit; and habits are impossible without strong incentives to start them and keep them going.

I should like to mention one or two illustrations of the way in which teachers of biology and teachers of literature can aid such strong convictions. If Dr. Eddy will allow me to use his illustrative fish, I should say that he has not quite exhausted all the ethical possibilities of that fish when he teaches the boy its reproductive history. One of the most important things that a teacher can do is not simply to help the pupils get certain facts, but to aid them to interpret these facts significantly. The teacher of biology has a unique opportunity to clear away certain false views of nature—the false notion, for example, which says "Such and such things are instinctive and I am helpless before them, for I cannot choose but obey the call of my sex desires." Now, the teacher of biology, when he is conducting the lesson on the fish and its instincts, can press the ethical point home by dealing with instinct in the human animal, and showing the great difference between the fish and man in this respect. The fish is helpless against his instincts—it must eat, must swim, must obey its reproductive instincts. The glory of the man is that he is not helpless. A very instructive lesson can be given by comparing the man and animal in respect to the instincts they have in common, and showing that the difference is in the possibilities of their attitude toward them. A dog, for example, jumps at a bone when he is hungry, but human conventions have taught man that he has certain decencies to observe in the matter of eating, and that he cannot do as the animals do. So in the matter of voiding the wastes. So, too, of the reproductive instincts. It often comes with a certain shock to boys to learn that they are like animals; but then it also comes home to them with a certain inspiration that they can be much better and higher, that

human personality can control instincts, as animals cannot. Why not here push this interpretation home? Last April, the men on a sinking ship might have said: "Self-preservation is the strongest instinct in any nature; I will seek my own good and save myself." But the glory of the *Titanic* disaster was that the actors in it were men, not animals, and they chose the higher and human privilege, instead of following the call of what was lower.

The teacher of literature enjoys special opportunities also, to help his pupils interpret the facts of life wisely. For illustration: A high school class was reading Milton's "Comus." The half-man and half-animal, after whom the poem is named, is the son of Bacchus and Circe, and has the power of entrapping all who come under his influence by causing them to drink his magic potion, when, like his mother, he thereupon turns them into beasts. The point is, of course, that when some people get the chance, they make beasts of themselves. Milton goes on to say that once the victims of Comus have been turned into animals they look upon themselves as more beautiful than ever before. The pupils in this class were made to see how this truth bore upon their own lives. They were asked whether they had ever met fellows who thought themselves more manly and attractive than before, just as they had begun to be beasts. Further discussion brought out the truth of Aristotle's dictum that vice blinds our judgment. By surrendering their manhood, the men in "Comus" lost the power of knowing that they had become bestial.

The teacher of literature can so use his literary material as to make it strengthen deep-lying motives, such as the motive of chivalry, at bottom a special kind of fair play. We often hear it said that it is his business to teach literature; but how can he do this if he does not linger over the ideas of life which literature in its beautiful way embodies? Boys want the pleasures of which Professor Barnes spoke. Now the teacher of literature, like the teacher of biology, can show them what these desires really embrace. "You think that you are choosing simply your pleasure. Let me show you in literature what your choice really includes. Here in George Eliot's "Adam Bede" is Arthur Donnithorne wanting pleasure, and not forecasting what his pleasure is going to lead to—the ruin of Hetty Sorrel, and her death for strangling her babe and his. He can make the boys feel the genuine grief in Arthur's words when he says to Adam: "My God, if I had only known!" There is a kind of wrong that can't be made up. The teacher of literature has a similar opportunity in "David Copperfield,"

where handsome young Steerforth is guilty of the same conduct toward little Emily. There is something in every manly boy that revolts against that sort of thing. Every normal boy regards that as the worst thing he can do. He will hear it said on the street by some fellow who considers himself as fairly decent: "I would not ruin an innocent girl!" Show him that it is just as unmanly to keep down a girl that has already been ruined; and that while the man may not be responsible for the initial degradation, he is responsible for continuing the shame. The teacher of literature can do this so well. I do not advocate making a special selection of books that bear just on this point. This defeats the object by over-attention. But there are so many opportunities that arise naturally in the literature work. What a chance there is in "Pendennis" —in the scene where the mother is praying for her boy when he goes off to college, or the scene that pictures the agony in Mrs. Pendennis' soul when she hears that her boy, Arthur, in London, has gone the way of other young fellows! The teacher who knows his task can make his material count.

The point is simply to appeal to those strong fundamental motives that are deep down in every man's heart. Boys can be kept chivalrous before bad habit dulls their sensibilities. Most of them like the "Lady of the Lake" (when it is well taught), and the character of Ellen Douglas. There is a striking scene toward the end of the poem, where Ellen, who puts fear behind her in order to visit her father in the dungeon of Stirling Castle, must cross a courtyard that is filled with soldiers of the worst kind. As the young, unprotected girl advances, she sees a certain leer on the faces of the men, and she shrinks. The boys know that leer. They have seen it themselves, and they know what is behind it. But they appreciate no less the chivalry of rough John de Brent who leaps forward to protect the girl at this point and to shame the others into a realization of their unmanliness. Boys want to be like John de Brent. The teacher's opportunity lies in making them see that they have the chance.

Ethical instruction is often misunderstood to be barren preaching. It is nothing of the sort. It consists in clarifying views of life. It begins with the fact that there are certain tendencies in our nature which may work ill or good. Then it tries to show to what these lead. It uses what is best in a lad to make over what is worst. That is why problems of sex-hygiene should be regarded as at bottom problems of sex-morality. The teacher's cue is to enforce this fact, with the utmost care, to be sure. Realizing that boys want to be men,

he can make them see what a man actually is. Remembering also that one of the strongest desires in adolescence is the desire for liberty, he can make them see that a man's way to liberty, to use the well-known phrase, is to chain the beast in him.

Benjamin C. Gruenberg, of the Commercial High School, Brooklyn: In reading over the report presented to-night, I have given more attention to the matter than to the manner of giving sex instruction, for I think that after all the manner must be that of the teacher. We cannot transfer our manner to other people. There are two or three pedagogical questions to which I wish to call attention; and there are two or three points as to the subject-matter which should be included in a report of this kind, if it is to be at all comprehensive.

My first point is in regard to the over-emphasis on the beauty of adjustments found in nature, the idea of adaptation as a universal law. This has been referred to also by Dr. Neumann. We make the frequent mistake in biology teaching of emphasizing automatisms, the instinctive reactions, as adaptations and not calling sufficient attention to the fact of the many maladjustments: we should teach that many living beings thrive in spite of many maladjustments. It is true not only of human beings, but of other living things, that their native reactions are not necessarily the best or the most favorable reactions. The classical illustration of an undesirable instinct is that of the moth's fatal flight toward the flame. I would call special attention to a paragraph in section ten (of the draft of the report) in which great importance is attached to the beautiful and marvellous processes in nature in a way that suggests strongly the doctrine of teleology. While we do not believe that the instinctive is necessarily wicked or unclean, it does not follow that what is "natural" is necessarily right or desirable. I should like to see some modifications made in the direction of questioning the infallibility of nature, and emphasizing the necessity for reason and will.

There is another question, in regard to which I do not feel ready to give an answer. In the eleventh section occurs this recommendation: Reproduction in plants and animals below the mammals should be more extensively studied during the early adolescent period. My question is this: Will not an extended study during a prolonged period tend rather to arouse the unhealthy kind of curiosity in regard to the reproductive process in man? It seems to me that an intensive study of selected types through a short period of time passes the critical point more safely. At any rate, I have felt more at ease in

using an intensive study for a short period, say to four or five lessons. I feel that too long an interval between lessons allows the child to draw upon his imagination in a way that is not desirable.

Now as to the matter, the question occurs to me whether we can indeed train all children in morality as we attempt to teach all children arithmetic. No doubt many children take readily to suggestions calculated to establish in their minds principles of conduct; but the mass of children react to their environment largely in terms of precedent and convention, while a certain proportion are, I believe, beyond the reach of both precept and example. So I doubt whether most of them can learn to be guided by principle. But I will not be dogmatic. Nevertheless, I believe that it is worth while to exert every effort to try to teach children morality, not perhaps in fixed formal lessons, but somehow or other the teacher must consciously make the effort. One thing that we can do is to try to influence the children in the direction of questioning motives and judgments of conduct, especially of conventional conduct. Not that non-conformity is in itself a virtue or a moral principle, but that the good-natured compliance with things as they are, the complacent and thoughtless acceptance of a line of action on the elemental ground that "everybody's doing it," is essentially unmoral, not to say immoral. And I have found that it is possible to impress this idea upon persons of from twelve or thirteen up to thirty years of age. Now it is true that the questionings may result eventually in bringing the child to an acceptance of certain conventions, but it must then be on other grounds than that some one else is doing so. The very poison in the whole sex problem has been just this, that no one dared ask any questions; that with the other conventions went the convention of silence; that the proprieties demanded just this outward pretense that there is no sex, or, at any rate, that it is not a suitable topic for decent people to *know* about and to converse about.

Of course this obscurantism and this conventional shyness in sexual matters are intimately tied up with economic interests and teleological dogmas. For this reason we cannot hope to attain to an adequate moral prophylaxis by merely warning against venereal diseases. Our teaching, if it is to be effective, must go further. We must somehow start a revolt among the children against the economic facts that make possible the subversion of one human being to the lusts of another human being. We must cause the young man who contemplates a business career—while still there is time, before his habits of reaction are set—we must cause him to resolve that he at least

will never contribute through his exploitation of the working power of girls to their exploitation as girls by other people. This is a matter which the young man preparing to go into business has never had called to his attention. He accepts what he has heard quite simply—that is, you must buy in the lowest-priced market and sell in the highest-priced—and there is no discrimination as to whether the commodity is dry goods or dry goods clerks.

In the case of the young men who do not contemplate business as a vocation we must arouse the irresistible resolve that when they grow to manhood and reach years of power the exploitation of human beings shall be forever abolished. Here, for various reasons, emphasis must be laid upon the sense of chivalry and the growing sense of responsibility. These develop during adolescence and are closely related to the religious feelings.

I wish here to bring up a point that I mentioned last year in the discussion before these societies, and that is the teaching to girls and boys the important facts in the sex life of the opposite sex. In the case of boys it is very important that they should know something of the physiology of periodicity in women, especially in its relation to the nervous system. I have found boys and even grown men, as at Young Men's Christian Association meetings, who had never heard of these things, who never suspected anything in the nature of women that called for special consideration other than that accorded to any human being, and these men and boys were very much impressed by the facts. It is comparatively simple, on this biological basis, to make them appreciate the practical applications as to the treatment of women with special considerateness, apart from romantic sentiments; as to the need for special rest and relief from routine—a matter to be conceded not as a privilege, but demanded as a fundamental race right—something that the average business man does not see at all; and growing from these teachings should come the demand for protected motherhood. I do not think that the boys and girls, as the teachers get them, are too young to have these ideas presented to them.

On the side of the girl, there are certain things that she ought to know about the sex life of the male. One in particular, one of the most important, is related to the susceptibility of the male. Now, of course, we cannot now go into the psychology of this matter, but the fact of the many sided susceptibility must be obvious to all who give any thought to the subject. The whole thing is very elusive, and needs a great deal of study. But we know that it is there, and there are

hundreds of subtle influences, delicate figures, and color combinations, and slight movements which do arouse the sex feelings—for the most part quite unconsciously, perhaps, but the influences are nevertheless real. Now the teachings of conventional conduct, of the solicitous mothers and of the interested tradesmen are all in the direction of making the girl "attractive." A girl likes to be attractive, and it is natural and right that she should be. But one of the most pernicious effects of our fashion crazes is that young girls of fourteen, sixteen, eighteen, are dressed up fashionably enough, but at the same time most demoralizingly, if we think of the boys who cannot help seeing the girls and being influenced by them. And this I believe that girls of sentiment and susceptibility would not do if they were once made to realize the significance of these apparently harmless lines of conduct in relation to the other sex. I would like to see some attention given to these two aspects of the sex education problem in any comprehensive plan that may be developed.

The Chairman then introduced Mr. Cosmo Hamilton, the English author and playwright, and editor of "The World," London.

Mr. Cosmo Hamilton spoke as follows: "As one of the sons of the man who was Parliamentary Chief of the Board of Education in England, and who formulated and carried through the primary and secondary Code in Great Britain, it is a great pleasure to me to come here to-night and listen to this debate, and to find that there is in this country, what we certainly have not in England, a body of scientific and immensely sympathetic minds brought to bear on a subject which is one of the most vital in the world. It is inspiring to me as an educator in a small way, a writer, one who endeavors to hold the mirror up to nature.

It seems to me, however, that in spite of the scientific and academic application which is being given to the question of sex hygiene, the duty of the parent is being largely overlooked, and that the teacher is now supposed to act not only as a teacher, but to stand *in loco parentis* to all the children that come under his care.

Does it not seem that we should rather endeavor, before we say that the parent has no influence over his child, to aim to teach the parent before we leave everything to the teacher? The teachers themselves need some instruction, for doubtless here, as well as in our English schools, there are a number of men and women teachers who are hardly more than chil-

dren themselves, who have not yet learned and understood the lesson of parenthood, and who cannot give to the particular and individual child who comes under his or her care the sound sympathy and guidance which parental love alone can put forth. I venture to think that we should endeavor, first of all, in this great work which you are doing, to insist upon it that the parents be held more responsible for their children and be impressed with the fact that they should not allow their children to wait until they go to the schools and colleges for the absolutely necessary instruction on sex hygiene. If the younger generation are sent out of their homes uninstructed as to the great gift that they hold in trust for the future, then it is the duty of the teachers to speak much more frankly, not to hedge, when teaching sex hygiene, behind flower life and animal creation, which tends to give young people the impression that there is something of the animal in themselves and nothing of divinity, and to show them their duties and responsibilities, and what must happen eventually if they go into manhood and womanhood without the full and wonderful sense of responsibility which ought to be theirs.

I have just been reading in one of the evening papers the statistics of childbirth of some hundreds of married girl graduates who simply refused to have children at all; where there used to be an average of four children, now many have none at all. See how the progress of the race is being checked by this new individualism, the outcome of a lack of proper teaching at home, and in the school and college. I would like some one with a very eloquent tongue—another Dr. Arnold, perhaps, or some other great man—to point out to all countries the concentrated thought that we are all giving to the pursuit of the almighty dollar, while we are letting the human boy and girl, the father and mother of the future generation, go into the main stream unhumanized, unequipped, unguarded.

In the discussion to-night, no mention has been made of the religious aspect and the patriotic aspect of parenthood. You can continue to turn out a new generation of book-stuffed, mechanical, unimaginative and uninspired boys and girls, but if you do not instil into their young and receptive minds the great ideal of the Creator, the Father of all men and women, I think that the teaching of sex hygiene loses not only much of its beauty and force, but a great deal of its usefulness. I believe in human nature. I believe that if we appeal to all that is best and idyllic in the youthful mind, if we stir the imagination that is so lively in the mental and moral output of every young thing, give them faith in God and themselves, and prove to them that to-morrow and the day after are theirs to make

or break, there is no need for the barnyard methods of advanced eugenism. We must mold the material that is before us. We cannot suddenly pounce on human beings and dehumanize them. We cannot play King Canute with Nature and say to it, as he said to the incoming tide: "Back, turn back." True eugenism surely is to elevate, educate, inspire; not, I think, to mechanize, eradicate, and remold.

It is a blessed thing that there are so many highly cultivated men and women who are taking a part in the doing of this work, in spite of all those parents who are doing nothing at all. It is wonderful and inspiring to me to know that all this great and noble work is being done by this Society and by these distinguished teachers and doctors here, but I cannot help thinking that we do not pay sufficient attention to the man of to-day. We are all concentrating on the men of to-morrow. I should like to see some of our great and distinguished men convene the parents and teachers and show them what their duty is before they concentrate wholly on the children.

I thank you very much for the great honor you have done me in giving me this opportunity to say a few words to you. I am neither a scientist nor a teacher, but simply an observer, a widely travelled man, having a deep interest in these matters, and I feel that there is a great deal to be done for this very real and important cause by men who write. If at any time I can be of any service in forwarding this great question of sex hygiene, I will be able to do a great deal more for the great privilege you have shown me to-night.

BOOK REVIEWS.

The Kallikak Family. A study in the heredity of feeble-mindedness. By Henry Herbert Goddard, Ph.D., Director of the Research Laboratory of the Training School, at Vineland, New Jersey, for feeble-minded Girls and Boys. The Macmillan Company, New York.

The Training School for Feeble-Minded Children at Vineland, N. J., has enjoyed for a number of years a unique reputation among schools of its kind, in that it has a research laboratory for the study of the mental condition of these defective children, at the head of which is a trained psychologist. This book is an account of one of the important researches made by the staff of this institution.

This book, like "The Jukes," published in 1877, by Richard L. Dugdale, traces a family of degenerates through a number of generations. The name Kallikak is fictitious, but the individuals described are real. The object of the research was to determine the element of heredity

among the causes of feeble-mindedness. The book is somewhat of the nature of a preliminary report to a larger investigation, the results of which the author promises to publish after it is completed, in which will be included the study of more than three hundred families which shows that about sixty-five per cent. of feeble-minded children have the hereditary taint.

The book consists of five chapters. The first describes a girl at the Vineland School, tracing her mental condition and her progress in education through a series of years at the school. Her ancestors were the Kallikaks, descended from a normal father of superior stock and a feeble-minded mother. The second chapter gives an account of the work of tracing these ancestors by trained experts, sent out under the direction of Dr. Goddard, to visit various communities in the state, and to get data both from living ancestors and from other people in the communities in which these defectives had lived and were well remembered by the older generation as having been notorious characters. The result is graphically presented in a series of nine charts. The third chapter discusses the interpretation of these facts in their sociological bearings. The author states that at least twenty-five per cent. of the criminal class are feeble-minded. An examination of fifty-six girls in the Massachusetts Reformatory, but out on probation, showed that fifty-two of them were distinctly feeble-minded. The superintendent of the Elmira Reformatory estimates that at least forty per cent. of his inmates are mental defectives. Chapter four gives more details as to the individual descendants of the original Kallikak. This original Kallikak, as above stated, was a normal man of good stock who had an illegitimate child by a feeble-minded woman; and from this issue descended the degenerate Kallikaks. Later he married a normal woman, and from this union sprang a line of descendants, many of which were men and women of note. The book contrasts these two lines of descendants in a most interesting way. The last chapter bears the heading "What is to be Done?" and discusses segregation, sterilization, and other solutions of this problem.

The book is an exceedingly important monograph and will be of interest to all students of heredity and eugenics as well as to social workers and reformers. T. M. B.

Sex Education. By Ira S. Wile, M.S., M.D. Duffield & Company, New York, 1912.

This is a little book of 150 pages intended primarily for parents and secondarily for teachers. It states the necessity and the specific problem of sex-education and emphasizes especially the parent's responsibility. It contains many suggestions which ought to be of great help to parents who recognize the need of such instruction but do not feel competent to give it. The author treats the subject in three chapters, the first dealing with early childhood; the second, with the period of puberty and the later years of childhood, the period "from eight

to fifteen"; the third, with adolescence and the years of early manhood. He states what should be taught during each period and suggests the manner and method. The book ends with a brief explanation of the correct technical terms to be used in discussing the anatomy of the reproductive organs. This discussion is perhaps too brief for those who need the information, and it suggests more detailed anatomical information than may be necessary to give to young people at the age preceding full maturity. The book as a whole ought to be found helpful by parents. The third chapter would be clearer and stronger if the facts to which the text merely alludes were clearly stated, for they are not generally known by parents.

THE BOY PROBLEM. By William Byron Forbush. Sixth edition, rewritten. The Pilgrim Press, Boston. $1.00.

This is a revision of a book published first eleven years ago, dealing with the psychology of boy life. This edition is not only revised but largely rewritten and gives a good résumé of the technical literature in English of the subject up to date. At the end of each chapter is given a list of such literature as the chapter summarizes. Unfortunately for the scientific student, the foreign literature, which (in German at least) is now very rich in special researches, is omitted. But for parents, social workers and the general student this is a very convenient volume.

The book devotes only five pages to sex education and deals with many phases of boy life. It, therefore, does not fall within the scope of this magazine to give an adequate review of it. The general character of the book is indicated by the headings of the seven chapters: 1. Boy Life; 2. By-Laws of Boy Life; 3. Ways in Which Boys Spontaneously Organize Socially; 4. Social Organizations Formed for Boys by Adults; 5. Some Suggestions as to How to Help Boys; 6. The Boy Problem in the Church; 7. The Boy in the Home.

FALSE MODESTY; CONFIDENCES; TRUTHS; HERSELF. By Edith B. Lowry, M.D., and HIMSELF, by the same author in collaboration with Richard J. Lambert, M.D., published by Forbes & Company, Chicago. Price 50c per volume for the first three, and $1.00 per volume for the last two.

These five volumes form a series in sex education. The first is addressed chiefly to parents and presents the argument for such education in the home and in the school. The second is intended for young girls and introduces the subject from the standpoint of nature study, but presents the facts of sex in plants and animals too briefly to be clear to children. In other respects the book treats the subject in a judicious way.

"Truths" is a book intended for boys and is less successful. It begins also with biological facts, but lacks explicit directness and clearness, and is padded too much with extraneous matter in order to give the presentation of the subject the appearance of a chatty story. The style is adapted to a boy of ten or eleven, while some of the information, including fertilization in man, is adapted to more mature boys. In exceptional cases when such information is needed by younger boys, it should be given them verbally and privately. It is doubtful whether a woman can write a successful book on this subject for boys, or a man for girls.

"Herself" is a book intended for mature young women and for married women. With some exceptions, it states facts with substantial accuracy. The statement that seventy per cent. of the blindness in the world is due to gonococcus infection, which is repeated in several of these books, is, however, wholly inaccurate. The highest authorities state that from twenty to twenty-five per cent. of all blindness is due to this cause, and about seventy to eighty per cent. of the ophthalmia of the new born. The author obviously confounded the latter with the former statement. It gives considerable information in regard to sex hygiene, and to hygiene in general, which it is well for women to have; but facts are not always stated with clearness and completeness, nor in an effective way to make an impression on the mind.

"Himself" is written on a similar plan for men. The promise in the preface that technical terms would be avoided by the authors, is not fulfilled. The medical chapters are needlessly technical, and portions of them follow too closely the lines of the usually abridged text-book for students. In spite of this, there are some inaccuracies, due probably to the evident haste with which the book was written. These, however, are not serious enough to destroy its usefulness to the layman, although they are likely to substitute in his mind one question for another and end by leaving him in doubt. Too much space is given to a description of the treatment of the diseases and associated conditions, and not enough to making clear their nature and the far-reaching effects of them and their complications.

The series is of unequal merit; the style of all the books is careless and diffuse, and it is evident that they were written with haste. While they will serve in general a useful purpose, they do not belong to the best literature of their kind; and the "Publisher's Note" in several of them to the effect that "they are the only books on sex hygiene which have received the endorsement of the leading medical, educational and religious authorities, etc. etc.," is too extravagant even for an advertisement.

The world wide interest in this subject has created a profitable market for this kind of literature, some of which is written by competent hands, and considerable of it by irresponsible persons whose

sole motive is commercial. This emphasizes the necessity of having the various societies on sex hygiene and sex education known under different names in different states, as well as the newly formed American Federation for Sex Hygiene, prepare literature under the critical supervision of medical and educational experts and sell it under non-commercial conditions.

T. M. B. and J. P.

Damaged Goods. ("Les Avaries.") A play in Three Acts by Brieux, with a Preface by Bernard Shaw. Special edition issued by Connecticut Society of Social Hygiene, 42 High Street, Hartford, Conn. Price 25c.

The Connecticut Society of Social Hygiene has performed a distinct service to the cause of Sex Education by securing the rights to publish and distribute, at a nominal price, Brieux's play on venereal disease.

Entirely frank, open, with close fidelity to medical knowledge, the play turns upon infection, the usual refusal to defer marriage until a cure can be effected, the syphilitic child, the revelation, the flight of the wife with her child to the enraged but conventionally-minded father, and finally the opportunity of the human-hearted doctor to point many a tragic moral, and to lead the way to more enlightened views.

Practically no aspect of syphilis, medical, legal, moral, physical, is left untouched. Gruesome as it is, the Doctor's fine sanity and medical optimism redeem the whole.

George Bernard Shaw with his usual ample introduction lays the ghostly taboo of sex. He points out its inconsistencies and declares that since the theatre is the place of strongest sex appeal, that is the place where its opposite, sex morality, should be taught.

Recently sex plays have followed one another rapidly—Percy MacKaye's "To-Morrow" turning upon gonorrhœal infection and blindness; Frank Wedekind's "The Awakening of Spring," dealing with the chaos and subversion of the sexual instinct at puberty due to social ignorance; and Cosmo Hamilton's "Blindness of Virtue," a gentle and presentable yet true characterization of the risks of innocence.

The Family in Its Sociological Aspects. By James Quayle Dealey, Ph.D., Professor of Social and Political Science in Brown University. Houghton, Mifflin & Co.

In this little volume, the author has given the results of a study from a sociological point of view of that most important and fundamental of all institutions. After setting forth the sociological significance of the family as an institution, he passes in review the evolution of the family from its most primitive forms in early civilization through the metronymic and patronymic stages to its present advanced position as represented by the modern family. Succeeding chapters

are devoted to "The Family and Religion," "The Family Influenced by the Reformation and the State," "The Family Influenced by Democracy and by Urban Conditions," "Marriage and Divorce," "Democracy in the Marriage Tie"—concluding with "The Family under Reorganization."

It is refreshing to note that the author takes an optimistic view of the future of the family. Notwithstanding the dangers which menace this institution from adverse economic conditions, race suicide, divorce, social diseases, and that irregular commerce between the sexes known as prostitution, he believes in the essential integrity of the American family. Through all the changing standards imposed by the conditions of civilization, he recognizes a trend toward a higher ethical form of monogamous relation. As factors in this social progress, are enumerated the spread of scientific knowledge, aiming at the betterment of economic conditions, general intelligence on the part of the whole population, the teachings of eugenics as a part of morality and religion, the removal of the tabu on the discussion of sex morals, the demand for a single standard of chastity, the instruction of the rising generation in personal hygiene and sex morals, and the recognition of the paramount claims of the child. "A civilization with such aims," he declares, "need have no fears of racial decadence, but rather may rely on a pure family life, a permanent monogamous tie, and a society largely free from its present defilements." P. A. M.

VOL. IV No. 2

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

APRIL, 1913

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SOCIAL DISEASES

VOL. IV. APRIL, 1913 No. 2

PRINCE A. MORROW, M.D.
1846—1913

It is with the deepest sorrow that we announce the sudden death of our President, which occurred on the 17th of March.

In his death the Society loses its founder and its wisest guide and counsellor. Few, save those who were associated with him in the early work of the Society, can realize the odds against which he had to struggle to start a movement which has now become nation-wide.

As this issue was already in the hands of the printers a complete notice of Dr. Morrow's life and work will not appear until the July number, which will be a memorial issue, incorporating a full report of the Memorial Meeting to be held under the auspices of this Society at the Academy of Medicine, 17 West 43d Street, on Thursday, May 22d, at 8:30 in the evening.

A Stated Meeting of The Society of Sanitary and Moral Prophylaxis was held at the New York Academy of Medicine, 17 West 43d Street, Thursday, December 12, 1912.

Subject:

PRACTICAL EUGENICS.

By Henry A. Cotton, M.D., Medical Director of the New Jersey State Hospital, Trenton, N. J.

PRACTICAL EUGENICS

By Henry A. Cotton, M.D.

Director of the New Jersey State Hospital, Trenton, N. J.

The question of the effect of hereditary influences upon the causation of mental diseases is one that has been receiving considerable attention of late. Up to within a few years our opinions of the effect of this influence in the causation of mental diseases was based upon rather insufficient and inadequate data. We spoke loosely about "heredity in the family," and were content to divide a certain number of cases into classes, those having heredity, and those showing no heredity.

The interest in heredity was, primarily, aroused by the work of Chas. B. Davenport, of the Eugenics Record Office at Cold Spring Harbor, L. I., N. Y. At this office, which is under the American Breeders' Association, remarkable data have been tabulated on the work in heredity in families. Not only heredity in mental diseases, but all sorts of traits, both mentally and physically. This pioneer work attracted the attention of the State Hospitals, and within two years Dr. Davenport had trained many expert field workers who were sent out to the State institutions to study this subject.

Practical work in Eugenics in this country was begun at the Training School for Feebleminded at Vineland, N. J.,

under Prof. Johnstone and Dr. Henry H. Goddard. This was followed by the work at the Epileptic Village at Skillman, N. J., under Dr. David F. Weeks.

No one can deny the importance of thoroughly studying the question of heredity, and we have found the only practical way in which it can be studied is by having expert field workers go out into the community and gather information. We have now in the State Hospital at Trenton some 20,000 individuals charted, and the work of analyzing these data is enormous. The charts I shall show you this evening are selected charts, as it would be impossible to show all the cases we have on our records. We summarize important data for demonstration. We cannot say that we have any definite laws yet regarding mental diseases, based upon our researches. The careful analysis of this information on the heredity of mental disease has yet made only a good beginning. The subject is quite complicated, for insanity is a name that has covered a whole list of mental defects of most dissimilar characters and types. As far as possible, we eliminate the word "insanity" and try to make a diagnosis of the mental condition. Feeblemindedness, eccentricities, epilepsy and alcoholism are some of the conditions which seem to exert strong hereditary influences.

Mental defectives, classed as feebleminded, form only one group of the larger class of mental diseases, and the same can be said of epilepsy. The causes occurring in these two conditions have a certain uniformity which, however, is lacking in the larger group of insanity, or, as we prefer to say, mental diseases. But even here, all cases of feeblemindedness are not of the same type, and the cause producing these types may be quite different in individual cases. There can be no question but that feebleminded parents will produce feebleminded offspring, and that the hereditary transmission of such diseases as syphilis will produce idiots and other mental defectives. Hence, it appears that we should make a little closer examination of the types of feeblemindness, not so much from the degree of the defective, which has been done by Dr. Goddard, but we should also consider more thoroughly the cause producing feebleminded-

ness. Accidents at birth, arrested development through infectious diseases, such as scarlet fever, will frequently produce feeblemindedness, and also, as has been mentioned, direct transmission of syphilis, etc. The largest proportion, however, are caused by direct hereditary influence of the mental type of parents who are both feebleminded. In some cases where one of the parents is feebleminded, the offspring will undoubtedly show some feebleminded individuals.

The question of the inheritance of epilepsy is even more complicated than in the case of mental defectives, and here again, many factors are concerned in the causation of this disease. We have to consider accidents at birth, accidents in childhood, which result in head injuries, the inherited diseases, and then the direct inheritance of epilepsy, which has been shown by those engaged in this work.

When we come to consider the large group of mental diseases, of which each separate type must be treated by itself, it makes a very complicated problem. There is no question but that the majority of the cases of mental disease have a bad heredity to start with, but often this heredity is only one of several important causes. Thus, two sisters both inherit a taint from their parents. One of them marries and has a child. The effect of childbirth upon the mental condition is very pronounced, and the factors causing mental derangement may be considered both physical and mental, and frequently the woman develops mental disease following childbirth. Under this strain the married sister might become mentally disturbed, while the unmarried sister, with a similar tendency to mental weakness, without the exciting cause of childbirth, might escape, and live and die a rational human being.

Another type of cases which should receive consideration, is that known as dementia praecox. This is a chronic mental disease which occurs mainly in young people. In a great many cases they are unmarried. From the fact that they are unmarried, the progeny of that particular line or strain soon ceases, and as the families of these patients are peculiar, and many do not marry, the whole family will apparently end. Does this, then, lessen the number of dementia praecox in each succeeding generation? We are forced to say that it

does not. Hence, we must look to some other factors than heredity in producing this disease. There is no doubt but that we do have very marked hereditary influences in these cases, but notwithstanding the fact that these peculiar lines die out, we have an increase in this disease. It may be possible that hereditary influences are not limited to a tendency to mental derangement, but that other peculiar traits occurring in the ancestors are more exaggerated in the offspring, and finally produce this disease.

In another type of mental disease, such as general paralysis, or softening of the brain, we feel confident in assuming that heredity plays very little part in their causation. The main point for consideration in these cases is the fact that they have previously been infected with syphilis, probably ten or fifteen years prior to the onset of the mental disease. This type is purely an acquired condition, and the question of heredity may play no part whatever in the causation of the disease. It has been a much discussed question whether syphilis had any connection with general paralysis, but today every one is convinced that it stands in direct relation to general paralysis. Without syphilis there would be no general paralysis. Recently, Noguchi and Moore have found the germs of syphilis, the treponema pallidum, in the brains of persons dying of general paralysis. This at once settles the question as to the relation of syphilis to general paralysis.

The question of eugenics is not limited merely to the study of heredity. It should cover a much broader field. If we are to stop the increase of mental diseases we should endeavor to adopt measures which would secure normal offspring; and where the offspring would probably be abnormal, the State should take measures which would prevent such offspring.

The inheritance of feeblemindedness is so well proven, that in several states laws providing for the sterilization of such persons have been passed. We have such a law in New Jersey, which is now being tested for its constitutionality before the Supreme Court of the State. Recently, some States in the West have, through their Supreme Courts, decided that such a law was constitutional, and we hope that this will

have a tendency to influence the decision of the courts of this State.

A measure so new and far-reaching should, of course, be put in operation only upon the best of grounds. We feel that we have such grounds. Feeblemindedness is certainly hereditary. The law protects the rights of individuals in the most careful manner. Three commissioners—a surgeon, a neurologist, and the State Commissioner of Charities and Corrections—sit with the superintendent or medical director of the institution where the inmates are to be examined, as a committee of four to pass on each individual case. The patient is not only allowed counsel, but is provided with counsel by the State.

A considerable number of cases have been passed upon by the Commission, and they are now awaiting the decision of the Supreme Court, before the decree is carried out. If the decision should be favorable to the law, as we have every reason to hope that it will be, we shall be able to set free at least one hundred persons from the State Hospitals at Trenton alone, persons who are now confined merely because of the danger that they might transmit their mental defects to succeeding generations.

Perhaps I should explain that a rather large percentage of the inmates of our institution are what are called "moral imbeciles." They are not incapacitated from living in freedom and earning their living, but they simply lack moral power. They do not know what sexual morality is. At present we are forced to confine them in our crowded State Hospital, where we must keep the women throughout the period of their lives in which they may bear children. By submitting them to an operation, we can remove that danger, and they would then be much better off outside the institution.

It has been argued in objection, that by such a process we remove the penalty for immoral acts. The reply is simple: these people have no moral sense, and they are not subjects for punishment in any way. At present there are many such moral imbeciles at liberty, especially in the country towns of our State, and they have children who will be defective, and

in their turn pass their defects on to other generations. Prompt sterilization of as many as possible of these unfortunates is the best remedy that society has for such a condition.

One other measure of practical eugenics is now on the statute books of New Jersey. It is a dead letter, and necessarily so. It provides that no marriage shall be performed between two persons one of whom has been an inmate of a hospital for the insane.

That, of course, would work rank injustice in many cases. A considerable proportion of the cases that come into our care are discharged cured, under circumstances in which it would be perfectly proper for them to marry. I certainly think that there should be a prohibition of the marriage of certain persons who have shown the insanity taint, and I feel that a law should be passed providing that at the time of the discharge of a patient from a State Hospital he should be given by the authorities of the institution, a certificate of some kind, stating definitely whether his subsequent marriage would be advisable or unadvisable.

The preventable causes of mental diseases include vices, as alcoholism, and such diseases as syphilis. Twenty-eight per cent. of the male patients in the State Hospital come as the direct result of alcoholism; that is, these cases become mentally deranged and have to stay in the hospital for varying periods. This does not take into account a large number of cases in which alcohol plays an indirect part; and, according to some authorities, this indirect effect of alcohol is very large. Coupled with alcohol, is the question of syphilis, which is the direct cause of mental disease in 11 per cent. of all admissions. These two factors are the ones which it seems to me directly concern this Society, and it also appears that if there were more education along these lines suggested there would be, perhaps, fewer cases. Especially is this true in the matter of syphilis. I think that the parents of boys are, to a large extent, responsible for the fact that they do contract syphilis. Most boys have been taught the moral side of the question, but we have found that this is of very little help in deciding their course in these matters. If they should have the physical side of these diseases emphasized,

and were taught the consequences of immoral conduct, they would certainly pay more heed than they do at present. A large majority of the cases of syphilis are contracted through ignorance.

The important question of prostitution, its control, etc., will not be discussed here, although it is a very vital problem and is directly connected with this work.

DISCUSSION

Mr. Bleecker Van Wagenen, of the American Breeders' Association: I had no intention of entering the discussion to-night, for the subject is one that is as yet under that condition of investigation which rather precludes anything in the way of a positive statement. I may, however, speak of the subject of sterilization as a eugenic remedy.

For a year past, the Eugenics Committee of the American Breeders' Association has been making a study of the subject of sterilization as a possible remedy for the prevention of defectiveness and degeneracy. We have secured data of a considerable number of specific cases, both male and female, of various types of mental defect and also normal individuals for study at first hand. The effects of sterilization upon certain groups of individuals are noticeable. In the State of Indiana, some three hundred persons (males only) were sterilized—more than half the number by their own consent—and about 125 compulsorily under the State law. All of these individuals were in the Indiana State Reformatory, and members of our Committee, of which I was one, went to the institution and there met and talked with a number of men who had been sterilized at periods varying from one year to five or seven years previously. We also got their records in the institution, and as far as possible—in some cases to a fairly considerable extent—studied their family histories, sending a field worker to the homes from whence they came. These men were practically all sex perverts, many of them markedly so. Those who desired to be sterilized were induced to ask for or consent to the operation by having held out to them the hope or expectation that they would thereby be freed from this terrible obsession, which they generally recognize as a great evil.

The effects, as judged by the surgeon who performed the operation, were uniformly beneficial. How deep and far-

reaching, and how permanent the effects were, it is not easy to say. It became evident in our research that in individual cases the obsession—if we may call it so—the sex perversion, was mitigated in the majority of cases, but these young men remained for a time in the institution.

It has become more and more apparent in these studies that the mind has a very great part, perhaps the leading part, in all matters of sex activity, and we cannot tell to what extent the psychic activity influences the conduct. What we learned, in some cases at least, was that when the individual had been released from the institution on parole, or permanently, he quickly returned to sex perverted activity, so that it did not appear to us that the mitigating effect upon this over-developed sexuality was so deep or so permanent as Dr. Sharpe had thought. However that may be, it no doubt is a fact that these individuals, who are probably all of them wholly unfit to become parents of good and useful citizens, were thereby prevented from having children.

These operations were all of the type known as vasectomy, which appears to have no practical effect other than that of prevention of procreation.

In California, there were something over two hundred persons sterilized last year under the State law. These included both males and females, and several types of defects—feeble-minded, epileptic, and insane—all State dependents. The cases were carefully selected, and in most of them it is reported that the results were of benefit to the individual and protection to the State. While the law gave the Commission power to perform compulsory operations, they did not exercise this power, but in every instance obtained the consent of the person operated upon, or of his or her guardians, by holding out the hope of benefit to the individual and urging the general eugenic principle of protection to society. That method appears to have produced better results than where the operations are performed compulsorily and against the will of the individual. This would seem to indicate that the beneficial effect which these operations produce on the individual is largely psychic. Where the operation is performed against the will of the individual, its mitigating effect upon sexual desire does not appear to be so marked as where it has been done with the consent of the individual, who then doubtless expects to receive relief in this respect.

We are not yet ready to give conclusions of any kind, as we have not accumulated sufficient data. So far as vasectomy and salpingectomy are concerned, they do not appear ordinarily to be injurious to the physical or mental condition of

the patient, but whether sterilization should be adopted as an accepted eugenic measure is as yet far from certain. We must go further in our studies and get the data of a larger number of cases.

We must also extend our investigations into the moral effects. That will open up a wide region for study in which we have as yet been able to make little progress. The Committee is going on with this work, however, and we hope eventually to be able to offer conclusions and recommendations based upon the evidence we have accumulated.

A Stated Meeting of The Society of Sanitary and Moral Prophylaxis was held at the New York Academy of Medicine, 17 West 43d Street, on Thursday, February 13th, 1913.

General Subject for Discussion.

THE MATTER AND METHODS OF SEX EDUCATION OTHER THAN INSTRUCTION IN SCHOOLS.

Sex Instruction to Boys and Young Men.
Dr. Eugene La.F. Swan.

Sex Instruction to Young Women.
Miss Nellie W. Smith.

Sex Instruction to Children.
Miss Laura B. Garrett.

Sex Instruction for Parents.
Mrs. Mabel M. Irwin.

SEX INSTRUCTION TO YOUNG MEN

By Dr. Eugene LaF. Swan

I have prepared no paper this evening, preferring to employ the twenty minutes alloted to me in telling you something out of the experiences of one on the firing line, which

will, I trust, interest and be of benefit to those of you who wish actively to further the purposes of this Society.

We are all here intensely interested in this great work for mankind, and however terrible, disgusting, or unpleasant the facts may be as we uncover them, we must be determined to trace logically to their sources the causes of conditions as they stand. For unless we are familiar with them how can we hope to make anything but a Don Quixote attack upon a windmill? Consequently, if some of the conditions I shall tell you of to-night are so unfortunate as to perhaps shock you, I offer no apology; for it is only by turning the white light of wholesome clear-cut truth upon the hydra headed vice in our great cities that we can effectively arm ourselves to give them battle.

The specific department of this subject assigned me for this meeting is that dealing with young men—particularly young working men and boys. I have spent considerable time investigating at close range the life lived by the working men and women, and largely that of men and women working in factories. I have been frequently asked if the conditions existing here were not most unfortunate and surrounded by vulgarity and foulness. In my experience such has *not* been the case. I have talked with a great many Y. M. C. A. workers who are near the working man's heart, and their experience coincides with my own. Particularly has this been so among the Y. M. C. A. workers who hold shop meetings during the noon hour. In this way, thousands of working men are met intimately each year. At the shop meetings which I have attended, we have had widely varied programs, from discussing a baseball game or track meet, to a straight talk on sex hygiene. No crowd of under-graduates at a university could listen with more profound or respectful attention than these men in overalls. During the noon hour around a factory where both sexes are employed, as the great shoe, glove, and garment manufacturies, the girls will be seen strolling arm and arm up and down in the sunshine much as a crowd of misses at a girls' school; the men and boys, smoking, playing ball or cards. The young men occasionally shout some remark to their friends of the fairer sex, but it is usual-

ly only rough, good-natured bantering. Nothing vulgar except in very, very rare instances; and in these cases I have seen the offender roughly handled and suppressed by his comrades. Some factories dismiss their girls fifteen minutes before the boys.

The conversation among the average working man during the leisure hours is frequently much cleaner than that of the average clerk. The very power demanded by the manual labor absorbs his superfluous vitality and is a natural safety valve. The working boy or girl *at* work is not in very much danger. It is the boy or girl out of work that is led, or accidentlly falls into some devil's lair.

It is commonly agreed by settlement workers, social service workers, and others familiar with conditions, that the pretty girl of the factories is not subject to as much danger as that which menaces the pretty girl of the department stores. The former lives and works under plain, unvarnished, prosaic conditions, while the latter is surrounded by the dainty, lovely things which all women like, in an atmosphere of shaded lights, music, perfume and a constantly changing crowd across the counter. I am told that cadets or procurers frequent the big department stores, and in one instance, with which I am personally familiar, a girl was lured into a life of shame from one of the prominent candy stores, noted for the attractiveness of its sales girls. If a girl becomes an unmarried mother, while she is on the payroll of a certain New York department store, she is cared for during the accouchment at the store's expense, and without further question, is taken back when she is able to work. In the neighborhood of another great department store there are several *"studios"* which are frequented by the girls during the lunch hour. Surely here is a golden opportunity for some noble woman to work great service.

To return to the factories for a moment—it must not be supposed that all factories are good, for in some the conditions are all but unbelievable. A Y. M. C. A. secretary informs me that in a factory near New York, every boy and every girl is, during his or her first two weeks, "initiated." This initiation involves the loss of his or her chastity.

Strikes are fruitful fields for the cadets or procurers, and during the recent garment workers' strike in New York, it is estimated that hundreds of girls were ruined. They were poor, perhaps hungry, and their old Jewish fathers and mothers were about to be dispossessed for overdue rent. The gilded easy path has many sign boards pointing to it. Another most unfortunate thing is the throwing into prison of the girls who are arrested while picketing. These young garment workers are often thrust into the same cell with a street walker. They are angry at society, feel that the world is against them, and the fallen woman opens the door to the easiest way, or at least sows seeds which result in a blunted, moral sensitiveness. An officer in the militia told me that in the last strike in Lawrence, Mass., the I. W. W. imported immoral women for the vice and disease they could sow among the young soldiers. In some of the companies they found fruitful soil. Should there not be some provision for sending social workers of both sexes to such places at such times? Ought not the State to stand ready to protect these young, ignorant, often innocent, citizen soldiers from such a peril?

I have had a good deal to do with the navy, and I have met a number of the young fellows that wear the blue-jacket uniform, and I have talked with them on the battleships. One night in the Brooklyn Navy Yard I was on one of the ships that had just returned from carrying the stars and stripes around the world, and they told me that out of nine hundred men on that ship seven hundred had venereal disease when the ship left the Mediterranean, and most of them did not know what it meant. It is a common understanding that the "Rookie,"—that is, a new sailor just enlisted, has not passed above the "Rookie" grade until he has acquired a venereal disease. There is a sentence in one of the publications issued by this society, which reads something like this: "The conditions are so wide spread and horrible as to call loudly for new and preventive measures." Surely this is true.

There is no use in blinding ourselves to the conditions and no use getting excited about them. We must logically set about informing ourselves of the facts, and then logically set about

seeking the remedies. When it is true that a boy in New York City has one chance in five of remaining uninfected, and a girl has one chance in five of giving herself in marriage to a man as pure as herself, is it not time that the light was turned on?

My subject is sex instruction to men and young boys. How shall it be given? Tell them the simple truth, the plain facts in the case, and you will have done your work. This is the one subject in all the world in which no one can deny interest. Some of you gentlemen here desire information that you may use to combat the antagonism or actual indifference of those with whom you are laboring. Some of you desire facts to present to fathers and mothers of the better class who are liable at times to say: "This sex instruction is all right for the massess—for the poor people, but it does not effect people of our class." Tell *them* of a public school in this city which has its rear windows opening on a house of illfame, occupied by colored girls who go into this school as pupils, to draw boys into danger. This school is on one of the best streets in the city. Tell them again, if they are unconvinced still, that a Brooklyn clergyman found within one block of his fashionable church, a small wooden house called the "Chicken coop" because of the youth of those who visited it—boys and girls. It is not there now. Such are some of the facts that may be used in this work of instruction. What are some of the remedies? One which seems to be the most important of all is to take the profit out of vice. This is a very good business, from a money point of view. I am told that there are six thousand men in New York City being supported by women, and that a cadet need employ only three girls in order to live comfortably. Another remedy should be the infliction of more severe penalties, longer sentences and not fines. Many believe that any man who forcibly violates the physical sanctity of a girl under sixteen years of age should pay for it with his life. In some states in this country the penalty is six months or a year in jail! It is a common belief among some ignorant classes that gonorrhoea can be cured by intercourse with a virgin. At my clinic the other day I saw

a little Italian girl of six years whose chastity had been violated by a man of twenty, with this purpose in view. The poison had been transmitted to her eyes and there is now grave danger of the sight being permanently destroyed.

Another remedy, and a most excellent one, would be the compulsory reporting of all cases of venereal diseases to the Board of Health. Among the general public, segregation is usually considered a wise procedure. Personally I do not think so, and I was much interested the other evening to hear William J. Burns, the famous detective, denounce the crib or segregation method. He said, in the course of his remarks, that it opened a wide door for many other evils, as drunkenness and robbery.

Such are some of the facts, some of the remedies that may be employed, which may be presented to young men and boys in sex instruction. There are, of course, hundreds of arguments and a multitude of facts that can be brought to bear,—depending upon the age, social condition, and previous instruction of the audience.

In closing, I wish to say that I earnestly feel that the greatest and most important thing under my subject here this evening is to create a moral determination in the hearts of young men to live cleanly and squarely. I do not think that all the lectures, all the books, all the legislation, or all the religion, helpful as they all are, will alone accomplish that which the men and women composing this splendid audience so devoutly desire. It will not come, however, until in the home, in the school and college, in the Sunday School, and in the great organization—like the Y. M. C. A., Boy Scouts, boys' summer camps and clubs—there is a sane, natural pure-heartedness, a new point of view, fostered and fanned into a glow as warm and strong as patriotism. Success in sex instruction will arise from conscientious devotion to the right, and not out of mere intellectual capacity. "Admit the failure, look it in the face, and have done with it. Go on trying. It is by trying that character is made. A man's character is the sum of his intentions and his choice."

SEX INSTRUCTION TO YOUNG WOMEN

By Miss Nellie M. Smith

The problem of giving sex instruction is even more a psychological than an educational one. It is fundamentally a question of relations. The aim of the instructor should be, not merely to impart correct scientific information, but what is of greater importance and also of greater difficulty, to relate this information to life as a whole.

Sex Hygiene differs from all other departments of knowledge, excepting religion, by its personal subjective character. Because the subject is so personal, the teaching must be adapted to the needs of the individual, to his attitude of mind regarding it, and to the previous concepts which he may have received.

In talking to children, and particularly the younger ones, the problem of overcoming information previously received often does not exist; but with young women, this problem is always present and must be taken into consideration in planning the talks.

I have been asked to speak particularly on giving instruction to girls of the unprotected class. Strictly speaking, every girl is unprotected who is not fortified by knowledge; but for the sake of convenience, I have divided girls into two classes, which I have called the protected and the unprotected classes. In the protected class I include those girls whose normal wants are normally satisfied and whose moral atmosphere is pure and uplifting. In the class of girls which I have called unprotected, I include those whose normal instincts and wants are unsatisfied, and who live in a moral atmosphere which is impure and degrading, or under conditions which tend to dull the moral sense.

Among girls of the protected class, many have more or less biological knowledge of reproduction; but this is related in only a vague way to human life and to life as a whole. The mistake is often made of giving certain biological facts, and then leaving it to the individual student to draw the analogy which to the teacher seems so obvious. Once I was

telling the story of the flowers to some students who were at the time in the graduating class of one of our best preparatory schools, when one of them said: "Why, we studied about the stamens and pistils in biology, but I never knew before that they were the male and the female parts."

Among many girls of the protected class, sex is still very much shrouded in mystery. Often it is something to be ashamed of and to be feared. They have heard something of vice and immorality, and perhaps a vague reference to disease. They have been given certain warnings, but no definite information. They have heard motherhood spoken of as beautiful, and motherhood out of wedlock as a disgrace. They have a half knowledge of many things that happen in life; some good, more bad; but they are not able to relate one thing to another and make the needed adjustments. How can motherhood be beautiful and also be shameful? Why is it that love is something called the greatest thing in the world and at other times a disgrace? Why are people given an instinct and then punished by disease if they follow that instinct? Such girls often dwell on these questions, puzzling their minds until they grow morbid, or talking it over with their friends who are as ignorant as themselves. Girls of this class often suffer intensely from mental apprehension, shame, and fear. Many people do not realize how much they need to have given them a full knowledge and understanding of the pure, and help in relating this knowledge to life.

The psychological problem of giving sex instruction to girls of the unprotected class is different. With the exception of the few who have been able to attend high school, they seldom have any correct biological knowledge; but on the other hand, they are quite familiar with the ordinary facts of sex life, and know far too much of its evils. Most of these girls accept the double standard of morality without question. They know that a girl who loses her virtue will be treated as an outcast; but they have grown up with the idea that it is impossible for an unmarried man to lead a virtuous life if he would keep his health.

I have been interested in finding out, among other things, where girls get their information regarding sex. So I have prepared questionaires which I get the girls to fill out after the final lecture. One question reads, "Who *first* told you where the baby comes from? Answer: Mother, Older woman, Companions, Reading, Talk overheard." Out of 700 papers that have been filled out so far, 295 answered "Companions; 164, Talk overheard; 132, Mother; 91, Older woman; 35, Reading; 3, from seeing births,"—one at the age of 18, one at 12, and one saw her small brother arrive when she was 8. One answered that her small sister told her. The balance either left the question blank or answered, "From observation," "I can't remember," "I forgot," or "I don't know." A number of papers checked both "Companions" and "Talk overheard," which probably means that they listened whenever they could to the conversation of their elders, and then talked it over among themselves. In the case of both "Older person" and "Reading," the information may have been given in either a pure or a harmful way. It is unfortunately true that some young married women tell many things in a coarse and indelicate manner to the unmarried girls of their acquaintance. Also literature of an indecent kind is still passed from one child to another. Summing up the results of these 700 papers, the majority of which were filled out by girls of the unprotected class, we find that at least two-thirds received their first information from an unfortunate source. Those that did receive their information from a pure source in the beginning, undoubtedly, in the majority of cases, had other things told them later that were of a morbid or degrading character. Girls who work for their living are frank to admit that coarse talk, vulgar jokes, and discussions of a prurient nature are very common.

The goal to be worked for in teaching Sex Hygiene, is to gain a right attitude towards the subject in the minds of the hearers. The problem before the teacher, therefore, is two-fold; first to disassociate sex from its sordid aspects, and secondly to interpret life on its higher side. The first is biological, the second ethical. In other words, the old association of connecting sex with the coarse story, the vulgar joke,

and the perversions from the normal must be displaced by a new association with the wonders of Nature, working in a wholesome natural way. Then this new association must be related to human life and conduct.

This is a large task, and to my mind, impossible of accomplishment in a single lecture. In the first place, what is absolutely essential, the teacher must win the confidence of her hearers. She can do this to a certain degree, in her first talk; but not so absolutely and completely as she can by meeting with them several times. Then it requires time to tell enough of the marvels of Nature to awaken an interest so strong that it will displace the bad associations, and make the pure side foremost in the thoughts. Also I consider it wise to allow a certain amount of time to elapse between the talks in order that the information already received may be assimilated.

I have found that these results can be accomplished in four talks. The first I devote to plants, the second to animals, the third and fourth to the human being. Another advantage of giving four talks is that the comparatively few girls who are inclined to act foolishly or be self-conscious, almost always get entirely over it during the course of the first lecture. It is very rare that a girl is anything but quiet and attentive during the last two talks.

Biology plays an important part in the teaching of Sex Hygiene, but it should be used as a means rather than an end; particularly by the lecturer who must discuss the subject in one, two, or four talks. The stories of the plants and of the animals should serve two purposes; first to arouse the interest, and secondly to open up a new channel of thought in the mind through which the pure and normal side of sex in the human being can be presented. This end can be secured more easily by the use of illustrations, models and specimens.

In the talk on the human being, I do not consider the use of either charts or models desirable. In the first place, I do not think it necessary. Knowledge of anatomy has no ethical and but little of hygienic, value. Seeing a picture or model of certain organs will not make a difference in conduct. In

the second place, I am convinced that showing such models or charts sometimes tends to defeat the end in view. To some sensitive girls, human anatomy is very disconcerting, while to all girls, there is the danger of distracting the mind from the main issue, and of leaving the strongest impression the visual one of models and charts, rather than the more abstract ethical concept the lecturer has in mind.

The interpretation of sex on its higher side, I take up from the very beginning. All through the four talks, I make my underlying thought an ethical one. Every story of plant, animal, or human being is told in the light of a great truth. In the introduction to the first talk, I tell my audience that all life must obey one great law, the law of evolution; or stated more simply, progress; and that it is only as individuals obey this law that they are able to get the best out of life, both for themselves and for others. The mating of the best individuals and the care of the mother for her young is one important way in which the different kinds of life have been obeying this law of progress. But the different forms of life have different methods of accomplishing this purpose, or to put it more simply, different gifts. The gift to the plants is *dependence,* for they must depend upon outside aid; the wind, the animals, the birds, man. The animals are given a second and a better gift, *instinct,* by the aid of which they have progressed much farther than the plants. But to human beings has been given the best gift of all, *choice.* It is only as human beings use this gift that they can make any real progress either in their own lives, or in the race as a whole. Furthermore, the plants, having only one gift, are able to progress on only one side, the physical. The animals, being given a second gift, have progressed on two sides, the physical and the intellectual; but human beings have been given three gifts; therefore human progress is three-fold—physical, intellectual, and spiritual. Progress on all three sides is important; but most important of all is the progress on the spiritual side, or the side of character; for it is on that side that the gift of choice can do its finest work. With this as a basis, it is easy to show the relation between human conduct and progress; particularly where it is related to association

with the opposite sex. The audience is now ready to grasp the relation between the wonderful adaptations of the plants and animals which are the means of securing progress from one generation to the next, and the bearing of these facts upon human life. The girls are ready to appreciate the importance of choosing right; of using the reason and the will, rather than the instinct, as a guide in human conduct.

Except where it is necessary to give certain warnings, I dwell as little as possible on the abnormal or unfortunate side of sex life; at such times showing it as a deviation from the normal. The emphasis is always on the side of the normal and the pure. My last thought, and the one that I try to impress just as strongly as I possibly can, is the necessity of pure and right thinking; not only by keeping out the wrong and impure thought, but by giving the mind something pure and uplifting to feed upon every day.

At the close of the two lectures on the human being, I give an opportunity for asking questions. I consider this important, as the talks have brought many questions to the minds of the hearers which should be settled before they leave. If there is no older person present to make them feel self-conscious, the girls talk very freely; often lingering until it is necessary to send them home because the hour is getting late. In all my experience, I have never had but one question put to me with a wrong motive, and that was by a child of fifteen who had been living an openly immoral life and boasting of it to her companions. With this one exception, the attitude of the girls to whom I have talked has invaribly been one of desiring to know the truth and to know it in the right way.

The results have been most gratifying. The girls are wonderfully responsive and very grateful for the opportunity of understanding the subject of sex thoroughly and correctly, and in having it placed before them in a pure and right light.

I will close by reading a few of the comments which have been written by the girls on the bottom of the questionaires:

"I wish my mother told me all that I have heard. It made me feel different when I was told about things I didn't know."

"When you hear about this subject in a nice way, you

feel nice about it; but when you hear about it in an abrupt, horrid way, you feel disgusted and afraid, as I felt."

"It has made me look on life in another way, and made me glad to be alive."

"I think these things should be told to all boys and girls, as it gives them an altogether different aspect on life; that is, it makes these things seem more sacred and keeps them from speaking in a wrong, slanderous way in regard to them."

"I feel that life can be made most beautiful if each one cultivated a pure mind with wholesome thoughts."

"The effect of these lectures has been to make me see life in a more wholesome and interesting light."

"I wouldn't have missed the talks for anything. They've given me the right idea of things of which I was only partly aware and which I would never have had the courage to enquire about from even my mother. If there are not similar ways of acquainting the boys with these truths, there should be."

"It has taught me a good lesson to keep away from immoral men."

"I feel that I'm going to do better and avoid all the things that will bring harm to me and my gentlemen friends."

"I heard the cleaner side of human nature and I feel very much better for it."

SEX EDUCATION FOR CHILDREN

By Laura B. Garrett

There is much talk now-a-days about teaching Sex Hygiene to young people as though it were a separate subject and something children had never heard about. You must remember children have always been taught about sex, generally by the wrong teachers and in the wrong way, at least by untrained teachers and by unscientific methods. Some say, "Children are too curious about this subject;"—let us be thankful they are not feeble-minded, as all normal children are curious about everything, and we stimulate this curiosity

by old-fashioned secrecy concerning sex subjects. Others say, "We are putting ideas into their heads;"—that is just what we wish to do, put correct ideas and ideals into their heads. Some say, "They will talk too much if we tell them;"—most children always have talked—to each other or to unwise older folk, and those who are capable of correcting their mistakes do not hear them. After they have been trained correctly, they will be less curious and do less talking than ever before. They will take no more interest in sex subjects than they do in all life problems around them. Anyhow, we don't intend to teach sex to children; what we wish to do is tell them stories of the reproduction of life, never overemphasizing and always correlating them with other vital interests. How can our little folks come to us and ask questions intelligently when we have never given them a vocabulary, as we have connected the good Anglo-Saxon words which they know with the filthy knowledge of the street?

We think the drawings and remarks made by them show there is filth in their minds. Let us remember that many times the filth we think is in their minds is in our own, and we have only to give them plainly and honestly the facts they are ready to understand. Any adult who is not ashamed of the creative power in his own body can talk to the children about it and give them better ideas and ideals than they get in any other way. There is an old teaching that we have been "created in sin." It is true that many children have been and are continuing to be created in sin; but we must get this idea into the mind of the present generation and teach with the eugenists that all children must be well conceived and then well bred.

In connection with regular gardening, Nature work, or out-door tramps with parents or teachers, the following ideas can be given the little folks:

Cradles—or Preparation for Parenthood

That most plants and animals prepare some protection for their young before they bring them into the world; that plants produce cradles (seed-pods), all rough on the outside and smooth within, to keep off wind and weather and enemies

that would eat up the seeds; that many fishes and birds have the nest ready for the young before the eggs are laid; that the rabbits dig holes in the ground where the young are protected by hay and fur from the cold, and hidden from the enemies; that the human mother has after long months of loving care, prepared the cradle or the basket for the little one who is to be welcomed into the home.

The story of the cow-bird can be given to show the parent who takes no thought for the little ones. The father bird mates with the mother bird, and then flies away, giving no thought for the mother or the little ones. The mother cow-bird places her eggs in the nest of another bird and then she flies away and leaves her young to the care of the foster mother. A big, square-backed boy from a rear of a tenement district, hearing the story of the cow-bird, kicked a stone and announced, "Say, I call that cow-bird father a mean skunk." Perhaps, if we teach our boys before adolescence, we may safeguard them from becoming irresponsible fathers and from bringing children into the world until they are ready to protect them.

Motherhood

Children can be taught that hidden within the blossom of each plant are ovaries, the place where seeds are found; that these seeds have hidden within a tiny "spot of life," which always grows into the same kind of plant as that from which it came; that hidden within the body of each animal are ovaries, the place where eggs are found; that these eggs have hidden within a "spot of life," which always grows into the same kind of animal as that from which it came; that some animals deposit these eggs into the cradles or nests, and then give a long time to hatch their young and to safe-guard them until they are able to care for themselves; that some animals keep these eggs in their bodies a long time until they are better developed and then bring them forth alive. In this way the young are safe-guarded a longer time and are better able to care for themselves when born.

After children have been trained to care for their pets during the time they are with the young, they are then ready

to be taught the facts of life with regard to human motherhood. But, again, we must remember that until the teacher herself has the correct ideas with regard to the reproduction, she cannot influence young people under her care, nor can she eliminate the old filthy notions unless she earnestly and honestly respects the creative power in her own body. Children so taught are generally ready to protect womanhood.

Fatherhood

The beauty of motherhood and reverence for motherhood has been taught by poet and artist for many generations, but the dignity and beauty of fatherhood has generally been omitted. As we visit our schools we see pictures of the mother hen with her chickens, of the cow with her calf, of the lioness with her cubs, of the mother with her child. This is absolutely unscientific and unethical. Our picture must include the whole family; the rooster, hen, and chickens; the bull, cow, and calf; the lion, lioness, and cubs; the father, mother, and child.

For a long time the fertilization of plants has been freely talked about; but we have foolishly hesitated to talk about the father's part in animal life. Little Jim, a street urchin, after many weeks of teaching, said: "It takes two 'spots of life' to make anything grow, don't it, huh?" and then added, "and they'd better both be pretty good spots, too, hadn't they, huh?" If we could get this well understood by our young people, and the real message from Jim instilled into their minds, the need of further teaching would be eliminated.

In the gardens, children should have a pair of birds, pigeons, or chickens, and a pair of mammals, possibly rabbits; and if the father bird is distinctly different in some trait, and the young watched for three generations, they can get this information, that it makes a difference what kind of father and grandfather chickens have. For example, a bantam rooster and a Plymouth Rock hen were watched by some of my little folks, and when the chickens came out, "they were the craziest lot of little chickens you ever saw." This same lesson can be taught by having a difference between the father and mother rabbit. Thus, over and over again by plant

and by animal, they get the lesson that the young show the kind of family they come from, that the traits of the father and mother, of the grandfather and grandmother, may crop out in the coming generations.

We teach the children that the stock breeder is very careful to have the best of animals from which to raise young, and instead of keeping quiet about the male in the foolish old-fashioned way, we teach them that the bull is a very valuable animal, that he was selected with great care, and that is the reason the calves are so good. We teach them that the pedigree of the stallion is kept for generations, and that the size, disposition, and family of the father is of great importance if we are to have good colts.

In the same way we must teach that great care be used in the selection of the human father, that he be fit, physically, mentally, and morally to reproduce his kind. Every boy should be taught that he has within his body "spots of life," which do not belong to himself alone, but to the coming generations; that he must run no risk of bringing little folks into the world until he is ready to protect and care for them; that he dare not introduce into his system any of the great racial poisons, and thus risk marring the strength of his descendants.

Those who have not had a biological training and who wish to teach the facts of life, can read "Sonny," by Ruth McEnery Stuart, to the children. In connection with this story children ask questions, which if answered carefully, will explain all the little folks need to know. Sonny's father says, "Poor leetle, leenchy, weenchy bit of a thing! Ef he ain't the *very* littlest! Lordy, Lordy, *Lordy!* But I s'pose all that's needed in a baby is a startin' p'int big enough to hol' the fam'ly ch'racteristics. I s'pose maybe he is, but the po' little thing mus' feel sort o' scrouged with 'em, if he's got 'em all —the Joneses' an' the Simses.' Seem to me he favors her a little thess aroun' the mouth."

In this way, again, we get the story of inheritance and the message of the importance of parenthood. If children are not properly trained, they may make mistakes which will cause intense suffering to themselves and to others. The country

is now suffering from a great scourge, a physical, mental, and moral unfitness, some of which might be prevented by careful scientific training, first of the normal facts of life, and then of the results of wrong use of these organs and their functions. With this training, the boy may be taught to understand the message of the poet about Sir Galahad, that his "strength was as the strength of ten because his heart was pure."

SEX INSTRUCTION FOR PARENTS

By Mrs. Mabel M. Irwin

(*An Abstract*)

In this age the open door to all ears is the welfare of the child. Any reform that has for its cry "for the children's sake" appeals deeply to the hearts and consciences of the people.

What is true in other reforms is true in this; the only sure way to get to the ears of the multitude, compelling men and women to thought and action, is to go to them in behalf of the child.

When the importance of sex education is effectively brought to the attention of parents, the problem will be half solved. In the past, the whole matter of sex and its meaning has been involved in the mists and blackness of ignorance and sin; to most parents it has seemed nothing short of sacrilege that any knowledge of the subject should reach their growing children. This attitude must be met and overcome. The children must have some knowledge, though it is not always easy to determine just when and how much. The primitive instinct of motherhood is alert to stand between the child and whatever, to her mind, threatens its innocence, and this instinct must be reckoned with in presenting to the child the needed knowledge. As many mothers confound innocence with ignorance, and associate shame with the idea of sex, this is a difficult matter to accomplish. The mother must first be won to the necessity of answering truthfully the

questions of her little child. In the past, it has been thought proper to answer in any way but truthfully. If the mother cannot be brought to see the error of this, she will not herself instruct her child nor allow any one else to do so. Many mothers attend meetings with the idea that they will learn something which they can go and repeat to their children, and once for all get the unpleasant matter off their minds. Others, who realize the dangers that surround their children, are eager to learn something that will help them to speak the truth in such a way as to warn and protect them.

While it would at first seem that to induce this receptive attitude on the part of the mother would be all that was necessary to prompt her to impart the needed instruction, and while all would admit that the proper person to instruct a little child in such matters is the mother who bore it, it must be remembered that the channel through which such information is received plays a most important part in the impression made upon the child, and that unless the mother herself has sane and high ideals she may do more harm than good. It is impossible for any one to impart that which he or she does not possess and the mother must have the right knowledge before she can teach it. No mere repetition of stories, or set methods of presentation can take the place of her own understanding and sympathetic manner of approach. The mother must determine for herself the way to approach each child according to its temperament and development. It should be impressed upon her, however, that her child's first knowledge of its physical relation to its mother should come from herself.

Those who would instruct parents how to teach their children need to have great tact and skill, great faith in the innate sanctity of life's processes and in the ultimate triumph of sex purity for man as well as woman, in order to inspire others to higher thinking and purer living. Many mothers have not the will because they have not the wisdom to teach their children in this matter. The mother herself was not taught by her parents when she was a child, and has no precedent to go upon. Often her own information was picked

up in the school-room or street, from older children, or from ignorant servants. It may have been of such a character as to have brought a sense of shame to her young mind, and this early impression conjoined, perhaps, with bitter experience in her later life, has made her view the whole subject as something to be avoided, and to be kept from her child as long as possible, lest its innocence be tainted with evil.

The mother's instinct that it is not fit for her little child to know anything of the meaning of sex is a correct instinct, and must be respected. Sex in children is rudimentary, and in most normal children does not become active until the approach of puberty. This is nature's proper time for sex instruction, and the only possible reason to offer the mother to induce her to give earlier instruction in the best way she can devise is to impress upon her that if it is not given correctly by herself it is almost sure to be given viciously by someone else. The mother needs to realize that when the child begins to question her along these lines it has no thought of sex, but is merely seeking to relate itself to the world in which it lives in this as in other matters, and if her thoughts upon the subject are right and pure she will not be embarrassed.

In impressing upon the average mother the privilege and necessity of herself answering her children simply and truthfully, the nature, use, and meaning of sex must be so presented as to lift the whole subject from the realm of shame to which it has for so long been relegated, and she should be helped to realize that there is nothing more important in the world than the bearing and rearing of children; that sex in itself is purposeful and pure. The use of sex must be disassociated from the abuse of sex. She must learn that it is the degradation of the creative power for mere selfish indulgence that makes it the evil thing it often seems to be. In order that she may so instruct her children that they need not repeat the mistakes of their parents, she must receive the new message that science has brought to us which destroys the fallacy of man's necessity and woman's consequent degradation, thus making for continence and purity in the family life. When woman realizes for herself the dignity

which belongs to motherhood, even though in her own life she may not be able to realize this ideal, she will cherish it and pass it on to her children, and the subject will have been lifted into such a realm of native purity that she will readily find ways and means of properly instructing her children.

The father, too, must be instructed in the latest decrees of science and must learn that his physical as well as his mental and moral strength is fostered by self-control, that the virile man is the chaste man, and that he must pass this knowledge on to his growing son as he approaches adolescence. It is the father's privilege to carry on the work that the mother has begun, and nothing will repay him so well in later years. The father who would instruct his sons in the meaning of sex and the dangers that attend its defilement will find himself seriously handicapped unless he himself is living a clean and wholesome life, for our children learn more by what we are than by what we say. Men have so long been excused for laxity of morals that it is difficult for some fathers to feel that they must be what they would have their sons become. If parents are to teach their children to walk in paths of virtue and safety, they must first walk those paths themselves.

DISCUSSION

Dr. Ira S. Wile: The subject of sex education has been treated from the standpoint of the child and partially from the standpoint of the parent. It appears obvious to me that these do not represent separate problems, but that the two must be combined. Owing to the present ignorance of the parents, it is desirable to educate as many as may be reached while at the same time every effort should be made to bring the light to children in all walks of life.

My own personal opinion is that the education of the parents is of paramount importance and that every effort should be made to train them. For this purpose no institution can be of greater service than the public school. The schools belong to the parents as well as the children and there is every reason why the advantages of public instruction at public expense should be offered to the parents of the children.

During the past year such instruction at public expense has been given under the auspices of the Board of Education in Chicago and in Spokane. Inasmuch as parents by marriage are figuratively said to become one, there is every reason for giving instruction to them as a unit instead of segregating the parents according to sexes. Instruction may be afforded through the Parents' Associations, Parents' and Teachers' Conferences, Classes of Kindergarten Mothers, etc.

Teachers as a class should not be expected to give this instruction, and special lecturers need be appointed to carry out this work in a discreet and practical way. Courses should be arranged giving the biological facts and the ethical concepts which are so essential for correct instruction. The present difficulty lies in the fact that the limelight has been turned upon this subject as though it were an isolated part of education. In truth, it is part of the general plan of teaching that must extend from infancy to maturity. It is not necessary to indicate that each particular fact given to parents or children is really a step toward sex education. The biological facts necessary are simple truths; the later application of these to the personal problems may best be given by the parents who are aware of the vocabularies of their children and understand their natures.

The second field for sex education lies within the churches which have long been derelict in their duties. I am glad to know that in one church at least in this city the rector refuses to present children for confirmation until they have had sex instruction. It would be a great step in advance if the churches were to organize classes among their parents for the purpose of giving them the information which is so essential for the development of their children.

The Press may become a strong factor in the education of parents, though at the present time the postal law serves somewhat as a bar to the widest publicity of the facts relating to the venereal diseases. I have a clipping from the New York *Call* on the ninth day of February, headed "What Every Girl Should Know," under which is inscribed "NOTHING, by order of the Post-Office Department." This means that an article relating to syphilis was prevented from appearing in the public print. It would be far more wise to have the Postal Department exclude advertisements of charlatans and quacks than to restrict the publication of sanely written scientific articles dealing with these momentous questions pertaining to the welfare of the society.

The school, the church, the press should all be utilized for the purpose of educating parents in sex hygiene, while

at the same time adequate measures are applied to educate the children.

The Chairman, Dean Balliet, of the School of Pedagogy, New York University: The time will soon come, when this society should present a request to the Board of Education that this instruction to parents be given at public expense. Whatever question there may be as to the wisdom of giving sex instruction to children in the schools, there certainly can be no objection to giving it to the parents; and the expense should be borne by the public, as it is for the interest of all the people, leaving this Society and similar societies free to use their funds for prosecuting the work in other directions.

Dr. Mary Sutton Macy: I was very much interested in the clipping to which Dr. Wile has referred, and which he showed me a little while ago. Within the last few years it has been my privilege to sit on this platform a number of times at public lectures in the courses given by the New York County Medical Society. When these courses were started four years ago with the first lecture—and that one on children—we called upon three very prominent physicians in the city of New York to come and talk to fifty persons. Before the fourth lecture was given, and it was not on sex hygiene, our audience had increased to about three hundred. Last year, for the first time, the Committee announced that it would give some lectures on sex hygiene. The first of two series was to be given to men only. I, of course, was not present on that occasion, and do not know from personal observation how many were present, but I was told that there were about four hundred men in the audience. Two weeks later the Committee gave a series by three lecturers to women only. I came in at 8:30, and had difficulty in getting to the platform,—and the count that evening, according to the janitor who let people in, was twelve hundred women. That, to my mind, speaks volumes as to the interest, the relative interest of the fathers and the mothers.

The mothers feel the vital necessity of sex hygiene. I do not think that all the women who attended these lectures were mothers (in fact, I know they were not); but they all hoped to be some day, and they wanted to get a certain amount of information or to learn where they could get that information, in order that they might some day tell it to their children. I happen to know that some of them have since had occasion to tell it to their younger brothers and sisters, because they had no mother or father.

This work, of course, was started by this Society of Sanitary and Moral Prophylaxis years ago, and we who are

interested in the course of lectures of the New York County Medical Society feel that we never could have gotten together such an audience on such a subject without the fundamental education which has been done by this Society.

I quite agree with Dr. Balliet that it is time that the Board of Education take up the lectures to parents in the public schools under the public school system, and at the public expense. This work has already been carried on in the public schools under various organizations, in the Mothers' Clubs, in the Parent-Teacher Associations, etc., for a number of years; this Society has sent lecturers to these clubs, and so the work is not new to the parents of the public school children, but it requires now the endorsement and encouragement of the public, and the support of public moneys.

Miss Harriet McDonal Daniels: I am glad to have this opportunity of saying a word. You have all doubtless heard the story of the small boy who, when asked how much he weighed, replied that he usually weighed forty-five pounds, but that when he was mad he weighed a ton. After the enthusiasm of this meeting I feel that I can go out and do something.

One of our speakers has told us about instruction to the protected and to the unprotected girl. We all feel some hesitation in telling these things to the protected girl, but there is no doubt that the unprotected girl should know of them. When we remember that 20,000 little girls between the ages of fourteen and sixteen went into industry last year without any adequate knowledge of the moral and industrial dangers they were to meet; when we consider that there are 66,000 girls in industry between the ages of fourteen and eighteen to-day, we must feel that it is necessary to protect them by giving them instruction. Perhaps in that case we would not have cases like that of the little girl of fifteen who was curious and said she wanted to know what it all meant, anyway, and so went to Coney Island and solicited for a week before they found her.

There is no doubt in my mind, at least, that the protected girl also needs to know these facts. Only a short time ago one of our wealthy women said to me: "I don't know what is the matter with my daughter. I know she talks about things that she should not talk about and she won't talk with me. You are her teacher. Can't you do something?" I asked her: "Have you ever said anything to her about this matter?" and she replied, "Why, two years ago, she asked me where babies came from and I told her to wait a few years and I would tell her. But now she refuses to talk to me."

I said: "I will talk with her if you will give me permission to tell her anything she may wish to know and to answer every question she asks. If she knows about these things in a wrong way it will be better for her to know them in a right way." After some hesitation, the mother consented and I started in with the young lady. She was only fourteen years of age, and she asked me questions on absolutely every phase of life. She was the child of wealthy parents, had had a governess, and had always been protected, not even coming to school without an attendant. And yet, that little girl's mind was filled with utterly filthy ideas.

When we got through, she was as fresh as ever, and I was as limp as a rag. "Well," she said, "I am satisfied, now. I have always wanted to know about these things and no one has told me. Now I won't have to think of them any more."

I feel that we are making a mistake in not teaching boys and girls when they are younger something about these matters. Some one has spoken of nature as the great awakener of curiosity. That is what occurs at adolescence. Things that are not thought of before become of great importance; questions arise that these young people must have answered, and they have no one but their own young friends to ask. If we could forestall this desire for information, giving it to them when they are children, when there is no particular curiosity—for, as you know, nothing surprises or shocks a child—we would give them knowledge that will protect them.

The growth of interest in this subject is one of the most encouraging and wonderful things that I have ever seen. Not only such meetings as this, not only the meetings in the settlements and churches, but the change in the attitude of individuals themselves shows the tremendous impetus in this direction within the last few years.

A little while ago I met a young man whom I had taught at school, who now was married, and we fell to chatting of old school days. As we talked, we drifted into that most interesting topic, the moral point of view of the boys. Jim said quite frankly that among the forty High School boys only two passed through the adolescent period without sowing their "wild oats." "And what are you going to do with your boy?" I asked. He replied: "I am going to do two things. I sowed my wild oats before I married, and I believe it was unnecessary and wrong. Now, I am reading all that I can along this line, for that boy of mine is asking me questions already, and I must be ready for him. And, first of all, when he questions me I mean to tell him the

truth. Second, I am going to tell him, as he grows up, that a boy can be just as good as a girl."

Miss Henrietta Rodman suggested that at the proper time the Society should urge upon the public school authorities the advisability of giving sex instruction to adolescent girls in high schools, as well as to the boys. She stated that the school authorities were naturally timid in permitting this instruction until they were sure of its support by public sentiment, and that an authoritative statement from a body like The Society of Sanitary and Moral Prophylaxis might reassure them and in this way hasten the introduction of such instruction in the secondary schools.

Dr. William H. Peters, of Providence, R. I., read a letter written to him by a boy of sixteen, which showed in a remarkable way the wholesome effects of the proper kind of sex instruction on adolescent boys, and their appreciation of helpful literature.

SEX EDUCATION AT PUBLIC EXPENSE

By Thomas M. Balliet, Ph.D., New York University.

It is sound public policy that whatever is done for the public good, after its practicability has been demonstrated by private effort and at private expense, should be assumed by the public and be carried on at public expense.

Much that is now done by private effort in the way of social betterment will without doubt before many years be carried on at public expense and on a scale large enough to meet the public needs. It is proper that in its experimental stage every new movement of this kind should be carried on by private effort and by private means; but when it has passed the experimental stage, and has been demonstrated to be both necessary and practicable, it should be assumed by the public and be supported out of the public treasury.

There was a time when all education was private and conducted at private expense. Later, it was realized that, in a free government at least, the safety and permanence of the state and the political liberty of all are dependent upon the intelligence of all, and education was provided at public expense. It was recognized that popular ignorance is a menace and popular intelligence a benefit to all, and that all should therefore bear the burden of popular education.

Likewise, medical practice, until comparatively recent years, was purely private. Each paid his own doctor's bills and health and sickness were regarded as private matters. Later, hospitals were established through the charity of individuals and free medical attendance through the charity of the medical profession for the poor who were unable to pay for medical care. To-day we recognize that health and disease, like intelligence and ignorance, are not merely private concerns; and we have enacted laws in regard to public health, and established boards of public health, both state and local, with large authority, to enforce such laws. Furthermore, hygiene is taught in the public schools, and in some com-

munities even lectures on health are provided at public expense. It is recognized that the health of the individual is largely dependent on the health of the community, and that the latter is dependent on popular knowledge of the laws of hygiene.

While it has always been recognized that morality is a public concern, and criminal laws are among the earliest efforts of the race to control individual conduct in the interest of the public welfare, certain types of conduct, like drunkenness, have not been placed under public legal control until comparatively recent years in history. Although religious and moral reformers had condemned it even in ancient times, it was not until the nineteenth century that drunkenness began to be regarded by the public as a discredit to a man, and the drink evil as a menace to morality which must be placed under public control.

What are known as the social diseases were, likewise, until recent years regarded as affecting only a certain class of persons who contracted them by their own voluntary acts; they were popularly thought to be only a natural and just retribution for a certain form of private immorality. What the medical profession has known for a long time, but through a mistaken professional ethics kept from the laity, has within the last seven or eight years been made known to the public in this country through The Society of Sanitary and Moral Prophylaxis, and through similar societies formed in at least twenty different states of the Union;—namely, that these diseases do not affect merely those who seek the haunts of vice but invade the sacredness of the home and inflict sickness and death upon the innocent, and that they belong to the sins of the fathers which are visited upon their children. Accurate information upon high medical authority has reached a wide public in the last few years and has aroused a deep interest among the most thoughtful people throughout the country. The revelations in regard to the white slave traffic and commercialized vice, have simply deepened the popular conviction that vice can no longer be treated as private immorality, but that it must be dealt with as a public evil affecting public morality and public health.

But as in the case of public education and public health, there is needed in this crusade not only public legal control, but above all things popular intelligence. The fight against vice is chiefly a campaign of education. It is an evil against which organized society in its collective capacity must take steps to protect itself; and this is possible only through a judicious enlightenment of the people. How this can best be done is a question so recently raised in a serious way that it still presents some unsolved difficulties. A far-reaching educational work, of unquestioned effectiveness, has been carried on in the colleges and universities of the country, through the various societies in different states known under the names of Society of Sanitary and Moral Prophylaxis, Society for Sex Education, Social Hygiene Society, Society for Sex Hygiene, etc.

Lectures before selected groups of people have been provided by these societies and by several other organizations. Successful attempts have been made to give instruction in sex hygiene and sex morality in certain high schools in connection with the instruction in biology; and in a few communities attempts have been made to give it in the elementary schools. While ultimately such instruction will, without doubt, be provided in the public schools, it is beset with certain difficulties which must be removed before it passes the experimental stage, one of which is the lack of teachers who are fitted by personality and training to undertake such instruction. Likewise, instruction by public lectures to groups of young people of the same sex, while in general it has proved exceedingly effective, still presents some unsolved problems and must be given by very judicious and competent persons. Until these problems, involving questions both of matter and of method, are solved, it is well that such lecturers should be selected and authorized by the various societies above mentioned and the work be carried on at private expense. The immense value of this educational work is realized by a good many philanthropic men and women of means who are glad to give it financial support.

But there is one feature of such instruction about the necessity and practicability of which there can be no doubt

whatever, and concerning the character and method of which there is little difference of opinion among thoughtful people. I refer to the instruction of fathers and mothers in regard to the hygiene of sex; the dangers of the social diseases to the innocent; the early development of the sex life of children; the sex life of the adolescent boy and girl; the care of their physical health and the temptations and moral dangers to which children are exposed during adolescence; the necessity of providing wholesome entertainment; of throwing around them the protection of the home and exercising over them a wise oversight and tactful, judicious control. Parents should, theoretically speaking, assume the responsibility of giving the necessary sex instruction to their children, but many of them are not competent at present to do so. They do not know the facts to be taught and they do not know how to present them to the child. One phase of sex instruction to parents must therefore be to teach them how to give such instruction to their own children, especially how to prevent the child from forming injurious habits even before he enters school and can be reached by other agencies than the home.

As this phase of sex education is universally recognized as feasible, and as there is little difference of opinion as to its character and method; and, furthermore, as it is entirely in the interest of the public, it should be carried on at public expense, through the agency of responsible public bodies, in most communities probably through the agency of the Board of Education. Free lectures, restricted to parents and mature men and women, should be given at suitable hours in public school buildings after the school session, and at other suitable places. Lecturers should be selected with care and appointed by the responsible authorities in charge. It seems to me lectures to parents ought to be given at public expense and the various societies above referred to which are now giving them should make every effort to relieve themselves of this financial burden, use their influence to induce the public to assume it, and then employ their resources to carry on the educational work which may be said to be still in a more or less experimental stage.

In like manner, there can be no doubt about the feasibility

of giving instruction in sex hygiene to soldiers and sailors. Such instruction should therefore be given at the expense of the Government; and instead of burdening themselves with it, the societies should exert their efforts to induce the Government to assume it.

Whatever needs to be done for the public good, and does not violate private conscience, should be done at public expense. This is sound public policy.

EDUCATION IN SEX HYGIENE

A very interesting course of lectures is being given during the winter and spring on "Social Hygiene and Morals" in the city of Portland, Oregon, as one of the extension courses of Reed College. A complete syllabus of this course is given in "Reed College Record" for January. It consists of twelve lectures on the following specific topics: A Social Emergency; The Laws of Sex and Reproduction; Venereal Diseases; Wages and the Cost of Living; Playgrounds and Amusements; The Function of the State; School Instruction in Matters of Sex; The Pedagogy of Instruction in Sex Hygiene; The Education of Girls; The Education of Children; The Education of Adolescent Boys; The Consecration of the Affections.

Universities and Normal Schools must prepare teachers to give this instruction. This is a hopeful beginning of it in a remarkably vigorous new institution of the Pacific Coast. New York University will give a course for teachers on Sex Education the coming Academic year in its school of Pedagogy. Other Colleges and Universities will soon follow and before long the greatest difficulty in the way of giving such instruction in schools will be solved. Public sentiment in many localities is ready for this step, but teachers are not.

BOOK REVIEWS

PLANT AND ANIMAL CHILDREN. How they grow, by Ellen Torrelle, M.A., former Fellow of Bryn Mawr College and scholar of the Naples Table Association at the Naples Zoological Station at Naples. D. C. Heath & Co., New York.

"This book," we read in the Preface, "attempts to express in simple language the essential facts and principles of growth and development in plant and animal life, and to show the relation of these facts and principles to human life.

"It aims to make clear the ideas of evolution, heredity, variation, effect of environment, and the evolution of sex, without once mentioning these names."

The book is divided into two main sections, the one consisting of ten chapters treating of plant life, and the other consisting of thirteen chapters treating of animal life. The emphasis throughout is placed on development and modes of reproduction. In the first chapter the Apple, the Oak, and Grasses are discussed. In the second chapter children are introduced to cell structure. This is followed by a chapter on bacteria and their bearing on health; and chapters on molds, mushrooms and their spores; on mosses and ferns; on the pine family, and on flowering plants. Again, in treating of animal life, the author begins with unicellular organisms and traces animal life in its evolution from the lowest to the highest. The last chapter has the significant heading "Some Lessons for Boys and Girls from Plant and Animal Life."

The book is profusely illustrated; and the matter is selected with remarkable skill with the main end in view of giving children fundamental conceptions of life, its development and the marvellous devices of nature for its reproduction and perpetuation. It gives children more knowledge that is of vital importance than is often given in a year's course in biology in high school, as biology is usually taught.

Such a book gives children that wide acquaintance with the facts of plant and animal life which forms the scientific background for specific instruction in sex hygiene, while it does not directly touch upon this subject. Indeed, instruction in sex hygiene to classes which have had such instruction in biology would present no difficulties. But quite apart from this, such a book would admirably supplement the usual course in nature study as now given in most elementary schools.

In point of style the book is a remarkable piece of writing for children. It is written from the child's point of view, in clear direct language, and there is not a trace of the condescending tone and the writing down to children which vitiate so many juvenile books.

THE THREE GIFTS OF LIFE. A girl's responsibility for race progress, by Nellie M. Smith, A.M., with an introduction by Professor Thomas D. Wood, M.D., Columbia University. Dodd, Mead & Company, New York.

This book is intended for adolescent girls and is the result of considerable experience by the author in giving lectures on sex education to girls and young women. While the aim throughout is ethical, the mode of approach is biological; and the author begins with a chapter on plant life, followed by one on animal life, one on human life, and a closing chapter on "The Gift of Choice" which enforces, with admirable literary skill, the ethical aspects of the subject. Instead of the term "evolution," unfamiliar to many for whom the book is intended, the word "progress" is used to convey the idea of a progressive development of life. Throughout the book scientific facts, and in the last chapter simple facts of psychology, are stated, not in technical terminology, but in popular modes of thought and expression. The author recognizes the fact that to state a scientific truth with greater precision than the reader is able to conceive it, makes for obscurity rather than for clearness. In this respect the book shows the skill of the teacher. The author also shows that she has the right conception of the problem of sex instruction in that she uses scientific facts, and especially the facts of human reproduction, solely to enforce the lessons of hygienic living and moral conduct. She does not make the mistake often made in giving such instruction, of stating such facts in a way which gratifies merely scientific interest or possibly prurient curiosity. The book has a wholesome tone, is written in good literary form, and can be recommended with confidence as a book in every way suitable for its purpose.

NATURE'S TRUTHS TOLD TO A LITTLE MAID. By Margaret Irving. Revised edition.

This little book, in simple, intimate language, suited to the mind of a small child, makes a very clear and definite presentment of facts concerning the origin of life while at the same time this is done so gently as not to convey any shock to the child, who learns of the most vital facts as simply a part of all surrounding life. It is such an explanation as many a mother desires but does not always feel prepared to give to her little one, and to such mothers the book will bring a welcome solution for a problem which can no longer be ignored in our awakening to duty in this direction.

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Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

JULY, 1913

MEMORIAL NUMBER

(With Portrait)

In Commemoration of the Work of

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Founder of the Society

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SOCIAL DISEASES

VOL. IV. JULY, 1913 No. 3

THE AMERICAN SOCIETY OF SANITARY AND MORAL PROPHYLAXIS OF WHICH PRINCE A. MORROW, M.D., WHOSE DEATH OCCURRED MARCH 17, 1913, WAS THE FOUNDER, HELD A MEMORIAL MEETING IN HONOR OF HIS MEMORY ON THE EVENING OF FRIDAY, MAY 22ND, 1913, AT THE NEW YORK ACADEMY OF MEDICINE.

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The President of the Society, Dr. Edward L. Keyes, Jr., presided and in his introductory remarks spoke as follows:—

"It is strange to meet here tonight without him who has always been our guide, our founder and our friend. Even during the past season when by reason of illness he has not been able to be personally present at the meetings we have always had his advice and guidance from behind the scenes. Tonight for the first time we meet without his help. The speakers who will address you will endeavor to make him live again for you as we have known him—as our leader and our inspiration, and as the soul of the great movement for which this Society was organized.

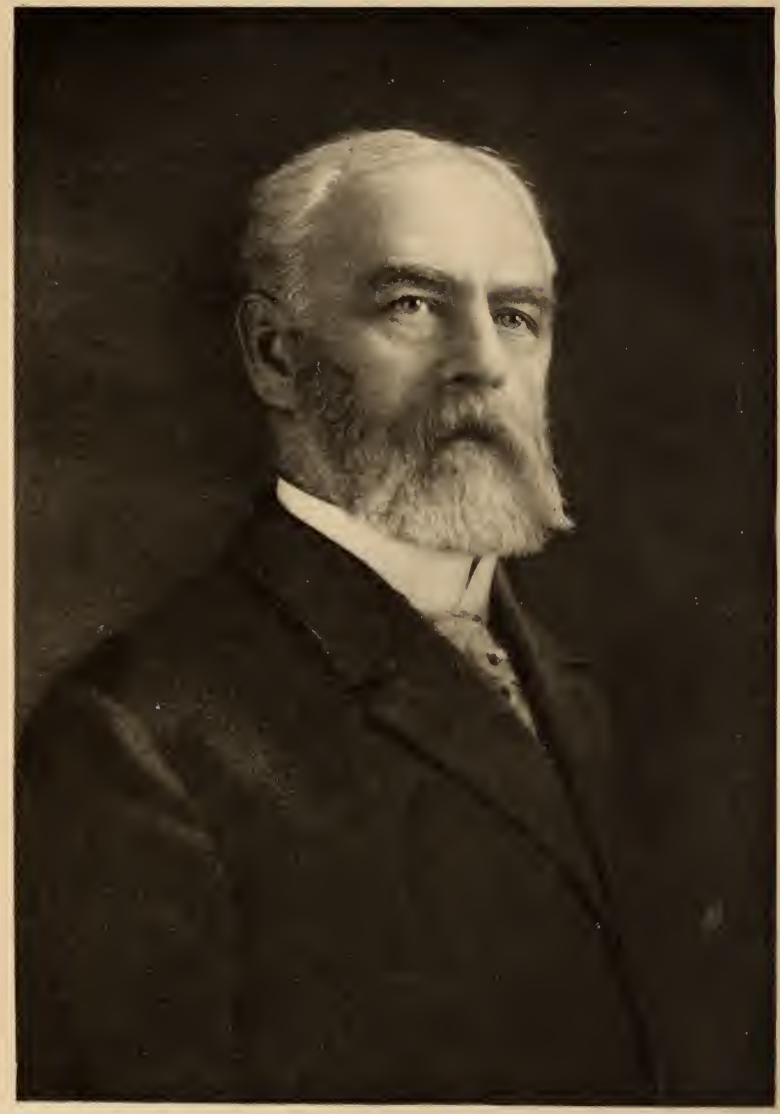
O CAPTAIN! MY CAPTAIN!

WALT WHITMAN

O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells:
Rise up—for you the flag is flung—for you the bugle trills,
For you bouquets and ribbon'd wreaths—for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will,
The ship is anchor'd safe and sound, its voyage closed and done,
From fearful trip the victor comes in with object won;
Exult O shores, and ring O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.



Prince A. Morrow

DR. MORROW, THE PHYSICIAN

EDWARD BENNET BRONSON, A.B., M.D.
Consulting Dermatologist, City Hospital

Many virtues have been conceded to the good physician, but it is not often that one includes among them idealism. The doctor is preeminently a practical man. He sees things from a near viewpoint. The exigencies of his practice tend to make him consider first, if not exclusively, those causes of the ills he has to treat which are immediate and, likewise, those remedies which are the most direct. Remoter conditions he is less concerned with. Specialism, which has become a necessity, because of the extent of the field to be covered, tends still more to circumscribe his purview; but unless one can see beyond such circumscribing barriers, the highest achievement is never attained.

In medicine, as in every sphere of human endeavor, the greatest incentive to progress and its most effective factor is idealism.

Perhaps it would never have occurred to one, unless well acquainted with him and his work, that Dr. Morrow was an idealist. Although he had always pursued aims and standards that were high, it was only in the last years that he really found himself. It was then and until his death that he devoted all his time and all his energies in a spirit of genuine altruism, to a cause—to an ideal—for which it may truly be said, he ultimately gave up his life.

It is not often that a man finds himself beginning the most strenuous and most productive stage of his career when nearing the three-score year mark. The circumstances are unusual and the story is well worth recording.

Dr. Prince Albert Morrow died in the sixty-seventh year of his age, on the 17th of March, 1913. He was a Kentuckian by birth, born at Mount Vernon, a small town in the southern

part of the state, on December 19th, 1846. His father, who was a planter and active in the politics of his region, died when young Morrow was but nine years of age. Apparently the family was not left in affluent circumstances, inasmuch as at the age of sixteen Morrow began to teach, and continued teaching throughout his college course, by which means he defrayed part if not all of his expenses. He graduated from Princeton College, in Christian County, Kentucky, in 1864. His medical studies were pursued in New York, and in 1874 he received his degree of M.D. from the University Medical College of New York, though previously he had received that degree from another institution. Meantime, he had passed a year or more in medical study abroad, chiefly in Paris. It was there that the writer first met him, and then began a friendship that was never broken.

Though a man of striking appearance, large build, and fine proportions, together with an air of self reliance and reserve force, his manner on first appearance was not such as to suggest good fellowship or encourage intimacy. His reserve, his grave mien, together with a certain formal way of speaking, a trait possibly acquired with the pedagogal habit of earlier years, made him appear, at first, aloof and unresponsive. But all this was but a thin veil that did not long hide the really cordial and often humorous side of his nature. We must not infer the absence of good traits because they are not all in the show window and those there are not always genuine. "Eternal smiles," says Pope, "betray emptiness." It is the smile that only occasionally breaks through a visage habitually sombre that has the genuine glow and gives out the most genial warmth. —such was Morrow's. Though always serious-minded, he was a man of warm sympathies, a loyal friend, and a kindly host. Doubtless his native seriousness was confirmed and deepened in later life through repeated family afflictions.

He took his responsibilties in deep earnest. He never shirked. For him *"la peur de vivre"* did not exist. All his work evidenced determination and persistence. It was the same in his sports (for which he had a reasonable taste), as for example, in golf, when, after an injury to his left wrist, he learned to play with one hand, and could make two hundred

yard drives and win cups all the same. It was this quality of pertinacity in his character, together with an uncommon capacity for work that chiefly made for his professional success. In the special fields to which at an early period he began to devote himself, he gradually and more and more acquired reputation as practitioner, teacher, writer, and authority. A partial enumeration of some of his positions of honor and responsibility is as follows:

For six years (from 1896 to 1901 inclusive) he was the able editor of the Journal of Cutaneous and Genito-Urinary Diseases, as it was then known, in which work he had previously been associated with Dr. Piffard. He was long one of the prominent members of both the New York Dermatological Society and the American Dermatological Association. At the Bellevue and University Medical College, he was Lecturer on Dermatology in 1882-3, then Clinical Professor until 1890; and thereafter, Professor Emeritus. From 1884 to 1904, he was Visiting Physician to the City Hospital, first in the Dermatological service, later in the Genito-Urinary, and was then placed on the Consulting Staff; and from 1890 to 1904, he was Attending Physician to the corresponding departments of the New York Hospital and of St. Vincent's Hospital.

Abroad, his standing as an authority was widely recognized. He was corresponding member of numerous foreign societies, such as La Societé Française de Dermatologie et de Syphilographie, La Società Italiana de Dermatologia, die Wiener dermatologische Gesellschaft, and La Accadémia de Medicina of Mexico. Latterly he was also made Honorary Member of the Italian Physico-Chemical Society at Palermo.

Morrow excelled as a writer. He expressed himself impressively, and in style and diction his writings were on a decidedly higher plane than the average that is generally accepted as sufficient in medical literature. Among his more important contributions may be mentioned "Drug Eruptions," 1887; "An Atlas of Skin and Venereal Diseases," 1888-89; "A System of Genito-Urinary Diseases, Syphilography and Dermatology," three volumes, 1892-94; "Leprosy," 1899, which followed a visit to the Sandwich Islands, Mexico, and Louisiana for the purpose of studying the disease where it is endemic.

He was probably the first to call attention to the existence of a primary lesion of leprosy located in the anterior nares. In 1880 he translated and edited Alfred Fournier's "Syphilis and Marriage." It is not improbable that his occupation with this work first gave to his mind the trend that gradually led to his engrossing himself in the broader field of the relations of venereal diseases to society and the public welfare. It was, however, not until fourteen years later, in 1904, that his book on "Social Diseases and Marriage" appeared. This work, both for its excellence in style and elevation in tone, as well as for the completeness and cogency with which the subject matter is presented, deserves to rank as a medical classic.

Heretofore Dr. Morrow's activities had been essentially those of the specialist. Now, with higher aim and broader view he was seeking to probe the sources of a great evil. He conceived a scheme of prophylaxis which embraced remedial measures of wide scope, including such as were educational, moral, sanitary, and legislative. The task was beset with difficulties, many-sided and intricate. He had to reckon with ignorance and apathy, with prejudice and prudish timidity. The first measure proposed in the way of prophylaxis related to sex hygiene and sex education; to the wiser methods of imparting to the young such instruction as should forewarn and so forearm—appease natural curiosity without at the same time stimulating vagaries of the imagination that are harmful. Included in the scheme of education was the dissemination of correct information with regard to the prevalence, the perils, and consequences of sexual diseases, especially as concerns marriage; the falsity of many views regarding prostitution, and the wisest methods for its control; the service that should be rendered by Boards of Health in prophylaxis of venereal in common with other communicable diseases that menace society. These, and other matters that were liable to encounter preconceived opinions or prejudices were approached with tact and discretion.

The year following the publication of this book, there was organized the American Society of Sanitary and Moral Prophylaxis, with Dr. Morrow as its President, which office he retained until his death. At the seventh anniversary meeting of

this Society last year, the President in his report describes the modest inception of the Society as follows: "On February 8th, 1905, a handful of half-hearted men met in this hall in response to a call for a meeting to discuss the wisdom and expediency of forming an organization for the specific object of 'The Study and Prevention of the Spread of the Social Evil.' Only about twenty-five persons responded to the call, and the array of empty benches was so dispiriting that the meeting was adjourned to an adjacent smaller room. The movement so inauspiciously launched started slowly, hesitatingly, then advanced with more certainty and courage, until now it has gained recognition and respect, and achieved no small measure of success."

Though difficult now to estimate what that measure of success was, it certainly has been far from small, and whatever it is or may be, it will always owe a great debt to the sage leadership and dogged pertinacity of Dr. Morrow.

The momentum of the movement carried it far beyond the centre of its inception. Societies similar in character to that established in New York were organized in many different states, one in Mexico, and one even as far away as New Zealand. As a culmination of this scheme, Dr. Morrow urged and effected the formation of The American Federation for Sex Hygiene, for the unification of the work in this country, and in 1910 was begun the issue of a quarterly report under the title of "Social Diseases." For the dissemination of correct information concerning sex hygiene and the evil consequences of sexual diseases, funds were raised and pamphlets prepared with great care, for the most part by Dr. Morrow himself, were widely distributed. Educators, college professors, sociologists, clergymen, physicians, men of light and leading everywhere, as well as many high-minded and philanthropic women, caught the spirit of the reform and gave it substantial aid and encouragement.

It is noticeable that within a few years there has been a great awakening of the public interest and the public conscience with regard to the matters concerned in this movement. Topics that heretofore had been treated as something to be mentioned only *sub rosa,* notwithstanding their vital

importance to the well-being of society, have come to be discussed as never before—in large assemblies, in periodicals, in the daily press, in current literature, and latterly even on the stage. The light has been turned on. For the betterment of the ills of humanity, the most potent force is enlightenment. It is the stream of truth that has now begun its purging flow through the Augean stables of vice, and in all this great movement the prime mover and master workman was Dr. Morrow.

At a meeting of the Section on Sex Hygiene of the Fifteenth International Congress of Hygiene and Demography held in Washington last September, the credit due to Morrow's work was acknowledged in a resolution presented by Professor Welch of Johns Hopkins, the words of which in part are as follows: "WHEREAS: Both the nations abroad and the American citizens at home recognize and pay tribute to the splendid devotion and services rendered by Dr. Prince A. Morrow in the difficult pioneer work of preparing the people for a knowledge that will enable them to safeguard their homes against the influences hitherto unrecognized, misunderstood, or deliberately ignored; *Be It Resolved*: that the participants in this Section on Sex Hygiene of the Fifteenth International Congress on Hygiene and Demography consider it a privilege to make public record of their sense of obligation to Dr. Morrow for his courageous and unflinching attitude in the face of dfficulties that would have discomfited an ordinary man, and of admiration for the achievement that has culminated in the prominent position that education in Sex Hygiene has commanded in the deliberations of this Congress." At the end it was provided that "this minute be suitably engrossed, signed by the Chairman and the Secretary and presented to Dr. Morrow."

Such a tribute is exceptional. It was not paid to Morrow, the physician, in the ordinary sense, but to Morrow, the man. He had before received many honors that were essentially professional. They were honors bestowed on him as physician, in a special department of medicine. But the eulogium quoted above recognized achievements that were something over and beyond his professional contract. The score most

to his credit was above the line of his routine work. His avocation was nobler than his vocation.

Keenly he regretted that he must leave his work unfinished. The goal he set for himself was never reached, though nothing but the approach of death could balk him. It was nevertheless a record of great accomplishment. He had advanced where others feared to tread. He had blazed the way. He had convinced and drawn after him a great following. He had borne the heaviest burden and bore it valiantly. But e'er the land of promise was reached his force was spent. He struggled on for a space but Death claimed him. His task was not finished—and yet it was a noble try—a try for an end he valued more than life. It is a record worth remembering. It was a life worth living.

10 West 49th Street, New York City.

TRUST

Lizette Woodworth Reese

I am Thy grass, O Lord!
  I grow up sweet and tall
But for a day; beneath Thy sword
  To lie at evenfall.

Yet have I not enough
  In that brief day of mine?
The wind, the bees, the wholesome stuff
  The sun pours out like wine.

Behold, this is my crown;
  Love will not let me be;
Love holds me here; Love cuts me down;
  And it is well with me.

Lord, Love, keep it but so;
  Thy purpose is full plain;
I die that after I may grow
  As tall, as sweet again.

CROSSING THE BAR

ALFRED TENNYSON

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

At a meeting of the

Section on Sex Hygiene, International Congress on Hygiene and Demography,

held September 27, 1912, the following Minute was adopted.

Whereas, The Fifteenth International Congress on Hygiene and Demography marks an era in the progress of civilized nations in their intelligent foresight and care for the welfare of their citizens, and in no direction more visibly and positively than in the movement to establish a standard of moral and physical health for the two sexes; and

Whereas,

Both the nations abroad and the American citizens at home

recognize and pay tribute to the splendid devotion and service rendered

Dr. Prince A. Morrow

in the difficult pioneer work of preparing the people for a knowledge that will enable them to safeguard their homes against influences hitherto unrecognized, misunderstood, or deliberately ignored:

Be it Resolved,

That the participants in this Section on Sex Hygiene of the Fifteenth International Congress on Hygiene and Demography consider it a privilege to make public record of

their sense of obligation to Dr. Morrow

for his courageous and unflinching attitude in the face of difficulties

that would have deterred an ordinary man, and of admiration for the achievement that has culminated in the prominent position that Education on Sex Hygiene has commanded in the deliberations of this Congress.

Resolved, That the delegates here assembled join with one pleasure in this attempt, inadequate though it is, to express to Dr. Morrow the gratitude not only of the American people, but of the world of nations; and

Resolved, That these Minutes be suitably engrossed, signed by the Chairman and the Secretary of this meeting, and presented to Dr. Morrow.

Secretary.

Robert N. Wilson Jr.
Chairman.

DR. MORROW, THE EDUCATOR

EDWARD LAWRENCE KEYES, A.M., M.D., LL.D.
Consulting Surgeon to Bellevue Hospital.

To-night we gather here by mutual accord in memory of our departed comrade, to strew the laurels of our respectful homage upon his tomb; we who knew him so well; we who loved him!

Shall our memorial be voiced in the subdued whispers of mournful regret, or shouted in the ringing cadences of exultant congratulation?

Rather both:—regret that we of this Society are left disconsolate, our leader being taken away, and congratulation to him in that he has terminated his career in honor, while viewing the masterpiece of his earthly effort advancing over the land in giant strides.

It is a true saying, and one worthy always to be borne in mind, that no man shall be called happy until he is dead. For what pitfall, what stumbling block may not await his next step unless Fate happily closes his eyes in the hour of his triumph, as she has done in the case of Dr. Morrow.

And what more wise and consoling epitaph is there to apply to him than the one written of another, to indicate the store of wealth and honor that may be carried into the grave?

> "What I saved, I leave behind;
> What I spent, I had;
> What I gave away, I take with me."

And what of his possessions did Dr. Morrow give away?

He gave his strength—until the well-spring of his energy had been exhausted.

He gave his health—and felt it slowly passing from him.

He gave his time—that might have been applied to the acquisition of the material rewards of this world.

He gave his zeal.

He gave his life.

He gave his soul—to the cause he had espoused, and he wasted away under the tension of the continuous strain until kindly Nature called him to a happy and a peaceful repose.

After a summer of illness in nervous collapse, brought on by unremitting application to his work; after a rally through the winter that flattered him with the promise of a restoration to health; after a bright and cheerful day and a pleasant walk in the bracing air—air that hinted at spring time—while sitting with his family in the evening, unsuspicious of impending evil—Death crept upon him with stealthy tread. He bowed his head in unresisting acquiescence, and answered "Ready!" to the Master's call.

What need have we, who knew him so well, to recount the steps of his earthly pilgrimage; yet the path is an illuminating beacon and may well be exposed to view that it may encourage other toilers in the field.

It is as a teacher, an educator, that Dr. Morrow will generally be remembered, and it was toward this end that all the constructive work of his training and course of life tended.

His early years were uneventful. Although coming of refined stock, his youth was not nurtured in affluence, and we first find him engaged as a teacher in a preparatory school in Kentucky, known as Cumberland College, at the early age of sixteen. In this manner, as a co-operator in his own support, he worked his way upward and took his first academic degree from Princeton College in Kentucky at the age of eighteen, in the year 1864.

His next ten years were divided between teaching and learning—teaching that he might learn; a part of the time being spent abroad in London, Paris, Berlin and Vienna, and finally in New York, where, at the age of twenty-eight, in the year 1874, he graduated in medicine from the Medical Department of the University of New York.

His career as a teacher, therefore, covers a period of more than half a century—a splendid record of continuity of purpose.

Of Dr. Morrow's medical career it may be admitted that he was a teacher from the start. A graceful writer, he re-

corded and gave to the world the conclusions evolved from his study and experience; conclusions that were accepted, as is evidenced by the popularity of his writings among the medical profession and by the number of positions that he occupied as a medical instructor.

Early in 1882 he became a lecturer on dermatology, having chosen this branch for especial exploitation. He broadened out two years later, in 1884, as Professor of Venereal Diseases, and two years afterwards, in 1886, he still further widened his scope as Professor of Genito-Urinary diseases.

Seven medical books, most of them of authoritative utterance, acknowledge his authorship and many medical essays from his facile pen, notably the now classical "Social Diseases and Marriage," and the education brochures—"The Boy Problem," "The Young Man's Problem," "The Sex Problem"—weighty problems all, not yet worked out.

These and many other minor but important contributions too numerous even to cite by name make up a harvest reaped from the field of experience by his energetic brain and bound into sheaves—the grain from which might be made into bread to feed those hungering for enlightenment.

All this was but laying a broad and firm foundation for the crowning work of his later years, the formation and maintenance of this Society, of which he was the founder and, since its foundation eight years ago, the only President, for the Society would have none other.

For several years before he reached the actual point of organization he had been revolving the idea in his mind until he became saturated with it. He frequently called upon me and expounded his heart's desire, receiving but scant encouragement, and he did the same to his other friends, exposing himself to opposition, reproof, and occasionally ridicule—his views being looked upon as quixotic.

Nothing swerved him from his task, and by constant urging and a general recognition of the sincerity and honesty of his purpose he finally induced a few faint-hearted and timorous adherents to stand by him and further his endeavor. On the eighth of February, 1905, a handful of men, twenty-five in number, responded to his call and met in the halls of this

Academy of Medicine to discuss the advisability of organizing a Society, the specific object of which was to be "The Study and Prevention of the Spread of Diseases which have their Origin in the Social Evil."

From this point onward I need not lead you—for you know it all.

The little flame has kindled a great conflagration that is now spreading throughout the length and breadth of our land, fanned by the irresistible whirlwind of popular sanction and approval. The original membership of twenty-five is fast approaching the two thousand mark and includes professional and lay members of both sexes residing in all quarters of the globe. The newspapers and periodicals, at first a silent barrier of opposition, are now opening their columns to receive the light that emanates from this and the kindred societies which has developed from it and to spread it in a general educational way throughout the country. College presidents and instructors in minor institutions are clamoring for the literature that this Society is putting forth. Thirty societies in as many different states, most of them fostered and nurtured more or less by Dr. Morrow in their incipiency, are working toward the same end and promising to yield abundant fruit.

Efforts have been set on foot to educate the child in the mysteries of propagation and fertilization through the channels of biology and botany, and to furnish him with honest knowledge in place of the time-honored fables that formerly befogged these subjects.

Mothers have been inducted, through the instrumentality of special lectures, into the methods of giving to their children proper ideas about sex hygiene. Young men, through the literature of this Society, have been taught the ever present menace to health and happiness entailed by exposure to the risk of acquiring the venereal diseases. Men have been warned of the far-reaching and pernicious effects of these maladies upon the family present and prospective. Instructors in schools and colleges have been furnished with material for quickening the minds of students in regard to sexual matters and in regard to the maladies associated habitually with illicit sexual congress. Men's Clubs have been furnished with

appropriate literature. The Young Men's Christian Association has been in close touch with the educational efforts of this Society, and has furthered them to the best of its ability. The Board of Health has been stirred up upon the matter of reporting venereal diseases.

The double standard of sexual morality has been boldly attacked. The old-fashioned belief as to the universal existence of a sexual necessity in the male has been shown to be a fallacy. The value of a rigid maintenance of the professional secret has been combated. The medical profession has been illuminated as to its responsibility in countenancing the marriage of individuals suffering from uncured venereal disease. In the Army and Navy medical talks have been instituted in order to educate the soldier and sailor as to the risk he runs during sexual exposure.

The question of sex teaching in the public schools has been broadly mooted, as has also the further question of the advisability of the issuance of certificates of freedom from venereal and other diseases as an accompaniment to the marriage license. This new order of things appears to have been put into force satisfactorily by the Rev. W. T. Sumner, Dean of the Cathedral of St. Peter and St. Paul, Chicago,* yet the question has not been tested out to a solution.

Legislative activity has been stimulated in regard to the treatment of defectives and certain criminals by sterilization—notably in Indiana; also as to the suppression of the White Slave traffic; also the investigation of prostitution and efforts to curtail its blighting influence. The establishment of special courts has been effected, whose function it is to deal with moral questions, such as the Morals Court of Chicago, which started in its operation the first week of last April.

And finally there has been accomplished the taking off of the smoked glasses through which alone in former days the public was willing to contemplate social diseases and moral questions.

Probably the public exploitation a year or two ago of such a play as Brieux's "Damaged Goods" would have utterly scandalized the entire community; but last month it was openly

*New York Times, April 10th, 1912.

received with hardly a feeble protest. Indeed, so general has become the notoriety given to these matters that many are now hinting the opinion that the idea of publicity and taking down the bars has already acquired too great a momentum, presaging danger, and that it is time to pause and digest what we have absorbed before proceeding further.

But over and above all this accomplishment, a dominant feature at the present moment stands out the personality of Dr. Morrow.

You all remember him; his gracious demeanor, his dignified carriage, his scholarly address, his gentle smile, his superior knowledge about the subjects with which we are accustomed to deal, his vast accumulation of facts and ready application of statistics always at his instant command, his leadership which we all acknowledged; these things and many more stamp themselves upon our memory, now that we are brought face to face with the fact that the place that knew him shall know him no more, and that we have lost our guide, our counselor and our friend.

May his sleep in eternal repose compensate him and render him a full return for the benefits he has endeavored to shower upon innocent and suffering humanity.

100 East Seventy-ninth Street, New York City.

LIFE IN A LOVE

ROBERT BROWNING

My life is a fault at last, I fear:
  It seems too much like a fate, indeed!
  Though I do my best I shall scarce succeed.
But what if I fail of my purpose here?
It is but to keep the nerves at strain,
  To dry one's eyes and laugh at a fall,
And baffled, get up and begin again,—
  So the chase takes up one's life, that's all.
While, look but once from your farthest bound
  At me so deep in the dust and dark,
  No sooner the old hope goes to ground
  Than a new one, straight to the self-same mark
I shape me—Ever removed!

DR. MORROW, THE PHILANTHROPIST

WILLIAM ARCHER PURRINGTON, A.B., LL.B., LL.M.,
Of the New York Bar

Dr. Morrow was a philanthropist not by profession but by virtue of his profession. He did not make a business of loving his species. He derived no personal gains from soliciting others to organize what has come to be called social service. It may be doubted if it ever occurred to him to think of himself as a philanthropist. In many years of acquaintanceship the word never fell from his lips. He saw a great evil and struck at it boldly, incessantly; but he did not make the reformation of men and of human environment his vocation and medicine merely his avocation. He was first of all a physician; but being a good and humane man, he became what every good physician must become—a pitier of and, consequently, a lover of his kind; not such a Friend of Humanity as Mr. Canning in his rhyme presented to the needy knife grinder, but one who burned with sincere desire to right great wrongs and to ameliorate the suffering of man. His special practice confronted him incessantly with the greatest evil and sorrow of the world, the poisoning of the fountains of life—committed most often, perhaps, through ignorance, but far too often with conscious and conscienceless deliberation and with selfishness incredible to any save those below the level of the brute. This terrible sin of the world being ever before him, he realized, as Mr. Shorthouse has happily said, that only divine compassion is commensurate with the infinite pathos of human life. Because he knew that realization of evil and sympathy with the wronged avail nothing unless translated into remedial effort, he gave more and more of his time and thought to solving the problem that obsessed him—the problem of how to minimize the black plague and relieve humanity of its dreadful scourge. So he became entitled to have

his name writ large upon the roll of philanthropists in the true and best sense of the term. Wise enough to know that the great result could not be obtained through law alone, he yet saw in legislation a possible factor in the problem; but his hope and belief were that the end might be achieved, measurably, through a moral and sanitary prophylaxis brought about by education; therefore, to the spread of special knowledge, a work of the broadest philanthropy, the utmost delicacy and the greatest perplexity, he devoted himself without stint of personal effort and without thought of material reward.

In prefacing his luminous treatise, "Social Diseases and Marriage," he announced the book's objects to be exposition of the dangers to innocence from ignorance or worse, and indication of the means to overcome or limit those dangers. "This protective duty," he wrote, "which has for its object the preservation of the helpless and innocent from infection devolves upon the physician in his capacity as sanitarian and guardian of the public health. The fulfillment of this duty realizes the highest ideals of preventive medicine. In safeguarding marriage from the dangers of venereal diseases, the physician becomes the protector of the wife and mother and the preserver of future citizens to the state." To this high aim he applied himself with unwavering zeal and persistent labor—untiring labor one cannot say, for he often grew weary under the self imposed burden, which, nevertheless, he persisted in bearing to the end with absolute unselfishness, as his co-laborers knew.

As chairman of the Committee of Seven, appointed in 1901 by the Medical Society of the County of New York, as member of the Committee of One Hundred and of the National Vigilance Committee, as director of the Society for the Prevention of Crime and president of the American Federation of Sex Hygiene, whose distinguished president emeritus presently will tell you, better than I, of his achievements, he did yeoman service for his fellow men. But the consummation of his effort was in his organization of and in his unflagging devotion to the American Society of Sanitary and Moral Prophylaxis, of which he was the president and the inspiration. This mother Society and its allied or-

ganizations, would, he hoped, develop many ways of imparting the safeguard of knowledge without offending pudicity, inciting prurient curiosity or incurring the dangers from which knowledge is not always free. By pen and speech, he preached the gospel of clean living and in this society he sought to bring together persons differing in race and creed but united in the desire to spread that gospel. Apprehending, as already said, that law by itself is inefficacious to prevent, or, even greatly to control, those acts and emotions springing from the fundamental passions and desires of man, which make for good or evil, according to the method of their manifestation, he appreciated that after all the kingdom of God is within, and that to eradicate brutality, the law does not suffice; since while it may confine the brute in man for awhile, it leaves in his heart the evil that will break forth when the chain is loosened.

Feeling deeply the danger to the innocent that lies in their innocence, he resolved not only to sing to the vulgar crowd but that his song should reach *virginibus puerisque* as well. It seemed to him farce comedy that newspapers and periodicals always finding space for the depiction of sensational crime and irregularities, even of perversions, growing out of the sexual motive with all their suggestions, should yet refuse to open their columns to instructions that might prevent the horrors, which they detailed for those caring for that sort of reading. He was impatient of the hypocrisy that, while publishing gross advertisements of quack and murderer, shudders at dealing wholesomely with the facts of life. At the same time, he entered fully into the feeling that the bloom of youth should not be destroyed or the fruit made rotten before ripe. And so, carefully, without haste or rest, he felt his way for years towards the practical means of imparting knowledge with a minimum of harm.

He lifted his voice against the double standard of morality; a voice that spake with the authority of science and of wide experience and not of mere sentiment. He pointed out how the contamination of the family revenges the fallen woman upon her chaste sister, who, passing on the other side of the way from the victim, walks hand in hand with him who

has caused her fall. He thought that the abolition of the standards of what he considered a false morality was practicable, and in their abolition he saw one factor in the redemption of the world. So believing, he thus wrote:

"Social laws, which though unwritten are more rigorously enforced than any laws upon the statute books, should not freely absolve the male offender against morality while condemning to social infamy the female offender. The standard of social morality should be elevated. Drunkenness has been banished from polite society as an offense against good manners as well as morals. The man reeking with immorality should no longer with 'unabashed forehead' enter the sacred circle of virtuous women and consider himself not unworthy to ask the hand of a pure young girl in marriage." This preachment, as the expression of an abstract sentiment in morals, would have had probably as little effect in his day as it had had in times past; but it became a forcible appeal when coupled with such authoritative scientific teaching as this: "Practically it seldom happens that a man is profligate in his youth without consequences. Irrespective of the effect upon his character, immorality breeds disease and thus carries its own punishment with it. Unfortunately, the punishment for the fault is not confined to the chief actor in it. The debt contracted to diseases by a man in his bachelor days often has to be paid in his married life. Into the vicious circle created by vice, innocent wives and children are drawn and must share the punishment."

So it has come about, not entirely, of course, but very largely, as we think, through his efforts that a true appreciation of the wages of sin has spread among the unscientific laity more widely than ever before. The clergy, who at the beginning of his crusade, for he was a crusader, drew back from his teaching, have awakened to a keener realization of their duty to safeguard the physical as well as the moral health of their charges. The press that yesterday could find no space for an old text, is no longer silent now that the text has become new by reason of the exposition of scientific research in recent years, showing how terribly the sins of the fathers are visited upon the children to an extent not dreamed

of when the law was handed down from the mountain, and not fully realized even a few years ago. He gave no uncertain answer to the question:

> "And dare we to this fancy give,
> That had the wild-oat not been sown,
> The soil, left barren, scarce had grown
> The grain by which a man may live?"

There were many lions besetting his way to the Palace called Beautiful. He faced them all. He saw, for instance, and was puzzled, nay, almost daunted by, the obstacles placed in his road by the so-called "medical secret." That a physician should stand by and permit in silence a wrong, often worse than death, to be perpetrated when a word would prevent untold misery, shocked him, as it has shocked other medical men, by the grave injustice, that tradition misunderstood, ordains. That death certificates and records of vital statistics should be as untrue as they are, vexed him. That under statutes requiring the reporting of contagious diseases, the most dangerous of all should not be reported, seemed to him, illogical and absurd. In respect to all these matters, he expressed, freely but temperately, his views, intending to excite discussion of what was accepted by force of habit, and so to arrive at a saner result. It is true that after weighing the arguments *pro* and *con* he seemed to arrive at the conclusion that "the obligation of the medical secret is in the general interest of the social order and should be maintained as a fixed principle of professional conduct;" but he qualified this rule by admitting that situations of a peculiarly aggravated character may arise in which a physician may not be condemned who acts upon the "feelings of a man of heart and conscience" in regarding a monster as "entirely without the pale of professional protection." In truth, the Father of Medicine, rightly understood, handed down no rule that would make a physician an accessory before the fact to the worst of crimes. What the Hippocratic oath forbade was divulging whatever was seen or heard in the life of man, whether in connection with professional practice or not, that ought not to be spoken of abroad. That should be the rule of every gentleman. It is very different from the injunction of those statutes, of at

least dubious value, that create in some jurisdictions a patient's privilege that is rarely invoked except in aid of fraud. Silence as to the dead past is very different from silence that contributes to unlimited wrong in the living present and the imminent future.

He strove for years to secure better hospital accommodations for those, especially the poor and innocent, suffering from the maladies as to which he was an authority, and to beat down the prejudice that excluded from general hospitals such cases in their early stages, when susceptible of effective treatment, while admitting their *sequelae* under politer names.

Those who have spoken already have told you, and those to follow will tell you, the merits of our friend that cannot be told without exhibiting what he did for the love of man and the honor of his profession. In sowing seed that it is hoped will bear fruit in the betterment of the coming race, he led the philanthropic life as unconsciously as Monsieur Jourdain spoke prose. His personal efforts in the cause of human welfare have come to their end and he rests from his labors; but his work remains to encourage and inspire those who will follow it.

78 Wall Street, New York City.

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,—
"Strive and thrive!" Cry "Speed,—fight on, fare ever
There as here!"

Robert Browning.

DR. MORROW'S WORK IN UPLIFT

JOHN PUNNETT PETERS, Ph.D., ScD., D.D.
Rector of St. Michael's Church.

Those who have spoken before me have told, in eloquent words, of Dr. Morrow's work as physician, as educator, as philanthropist, and, in telling you of his work in those directions, they have told you how this Society was founded by him eight short years ago: how, in his efforts to found it, among the men of his own profession, his proposals were met coldly; how the proposition to organize such an association was regarded with suspicion. Few believed in the possibility, even if they believed in the need of achieving anything, so that but twenty-five gathered to hear Dr. Morrow's hopes and plans, so few that they adjourned into a smaller room. You have heard how, from that small beginning, this present great Society has grown, with its 2,000 members, its well-established publication, its leaflets and pamphlets issued by the thousand, and reaching schools and colleges, churches and homes. Other similar societies have grown from this same planting, more than thirty in the United States. This movement extends from ocean to ocean, and reaches from the northern to the southern boundary of this great land, passing into Mexico and even as far as the Australian continent. Besides all these societies, which have developed from the great ideals of this one man there has sprung also the American Federation of Sex Hygiene, whose honorary president will soon address you.

I think that one or another of those who have preceded me have mentioned the more important of Dr. Morrow's publications, publications important, both from the medical standpoint and also from the standpoint of social reform and regeneration. You have heard of that great meeting in Washington last September, of the International Congress on Hygiene and Demography, where the section on Sex Hygiene

played so important a part, and at which were adopted those resolutions paying "tribute to the splendid devotion and service rendered by Dr. Prince A. Morrow, in the difficult pioneer work in preparing the people for a knowledge which will enable them to safeguard their homes against influences hitherto unrecognized, misunderstood, or deliberately ignored." I am glad that he lived to hear the speech that accompanied those resolutions and that they were presented to him while he was still alive. Afterwards he said that he had heard his own obituary.

I am glad to know that this recognition of his services, and these tributes to his merit were not deferred until he passed away. It is a sweet thing to realize that those whom we esteem honor us and value highly what we have done, at the expense, as it were, of our heart's blood. Too few men have the opportunity to know this. I am glad that our dear friend heard something of what men thought of him and of his work while he was still alive.

I am proud to be here tonight to testify to what he has done. My special theme in this tribute to Dr. Morrow's worth is "Dr. Morrow's Work in Uplift." It may seem to you that this is the theme already treated by the last speaker; that it is the same theme, under a different title, as "Dr. Morrow the Philanthropist." The motive is the same. The one is Dr. Morrow, the lover of his fellow men; the other, as I estimate it, is a vision, an appreciation, to some extent, of what he wrought because he was a lover of his fellows.

"Dr. Morrow's Work in Uplift" gives me, in its choice of words, the thought of a gradual raising of this world of ours to a higher plane, lifting it out of shame and sin and sorrow and suffering. It is the earth, lifted up as a great sheet, not by cords at the four corners only but by ropes attached here and there through the efforts of faithful men with loving souls, toiling to lift it; and to some of these the resistance seems so great that they doubt whether they have accomplished anything. Indeed, it seems to them sometimes as though the rope were slipping through their hands and the world were being pulled down instead of being lifted up; and, to the great bulk of those who stand on the sheet to which the ropes are at-

tached, it seems as though there were no motion whatever.

A few there are, noble spirits, who rise above the world, but, not content to go alone, seek to drag the world up with them, attaching here and there their cords to this great sheet, struggling and striving to raise it, sometimes a group helping one another to pull on one great cord, sometimes one only pulling alone with all his might. And upon the sheet is a great mass of humanity, holding it down by their weight. Some seem to see those above, who are trying to raise it up, but to be unable or unwilling to lay hold of the ropes and lift with them. The greater part never look up, resting their whole weight on the sheet, not consciously seeking to pull it down, but simply unwilling or unable to look up and so, with stolid weight, resisting the upward lift. And a few there are seemingly imbued with an eager desire to hold down the sheet, or to let it fall altogether into the great abyss, catching the ropes and pulling down, or seeking how they may cut them.

Dr. Morrow's conception of his own particular part of this work of uplift is well expressed in a most suggestive interview published in the New York Tribune about a year ago: "The chief impelling motive of the organization of this movement was to protect the innocent members of society. * * * Although these diseases have their chief source in that irregular commerce between the sexes, known as prostitution, they are introduced with appalling frequency into the family and the chief burden of suffering, disease and death falls upon pure women and innocent children. * * * Every moral reform comes from the exposure of human suffering. Considerations of humanity demand that women, in fulfilling their mission as child bearers of the race, should not be exposed to diseases which soil them, which poison them and which kill them. When the public is fully enlightened as to the significance of these dangers to the family, and their injury to the highest interests of human society, I believe that public opinion, which is the strongest force in the evolution of the conscience of the race, will no longer tolerate these evils nor sanction the standard of morals of which they are the outgrowth."

Others have spoken of the results of Dr. Morrow's work, of what has been achieved by this organization that he founded.

I have been profoundly impressed, both from my knowledge of the man and from my knowledge of the work, by the moral and intellectual qualities which enabled him to do what he did. He saw a vision of the things that might be and he had the faith to beileve that this was what was meant to be, what lay in the constitution of man, born of God. He had the courage and the hope to dare to grapple with this great problem of sexual aberration and disease, before which so many had stood aghast, the moral courage to stand firm against the unbelief of others in the possibility of these things; against some mockery, but more indifference. Is there anything more discouraging than to feel that listless, dead weight of the man who simply lies back and does nothing? Is there anything requiring more courage to face than the light, not unkindly, mockery of one's associates at one's enthusiasm, implying a greater wisdom on their part with a kindly tolerance of the poor, foolish dreamer at whom they are laughing in their sleeves?

It seems to me that Dr. Morrow was possessed, in a wonderful degree, of those three Bible virtues—faith, hope and charity. He had the faith which could move mountains. He had the faith which comes from the perception of the great law which governs this universe, the purpose and the will of the Maker of good. He had that faith also which is born of love of one's fellow men, which perceives the possibilities that are in humanity, which draws out the best in those about and, seeing the good, realizes, as others do not, the perfectibility of humanity. He had the hope of the man who, seeing and knowing the higher things, conceives it to be his part to bring them to fulfilment, the hope which transmutes faith and love into reality; and may I add that, with these great biblical virtues, he had sound common sense, which enabled him to comprehend practical conditions, to win the confidence of men and women in him as a leader; and he had a persistence, a devotion and a self-sacrifice which kept him ever keen at the work, and held those who worked with him up to greater efforts and higher standards than they would otherwise have attained.

What he did he did not do altogether by himself. He did it by getting about him a body of men to whom he had succeeded in imparting his vision, his enthusiasm. That his work

was not, in the end, a solitary work is one of the best testimonies to the character and the power of the man.

It was first his experience as a physician, seeing the miseries which befell innocent women and children, more particularly, innocent men sometimes, ignorant men more often, which was the chief impelling motive in his mind in the organization of this movement. It was as a clergyman, dealing with masses of plain, poor people and through my work brought into contact with the social evil, and its ravages in diseases of soul, mind and body, that I was compelled to study this whole matter of the social evil and thus, as chairman of the Committee of Fourteen dealing with the expression and manifestation of the evil of society, I was brought into touch with Dr. Morrow and his work. In this way I soon came to a realization that he was striving to protect just such as I had seen suffering from their ignorance and from their innocence quite as often as from their folly and their vice.

Permit me to relate an incident out of my own experience. One of my girls, church bred, apparently most carefully watched over in her home, went wrong. She had grown out of the age in which I generally see most of the young people, in their childhood. The family had moved a little distance away and the first I knew of the matter was when a probation officer came to us with regard to the girl. She had been arrested. The probation officer reported her thoroughly bad. Now, where and how and when had she become so? Some little time elapsed before she was out of the court charge and confinement and before I could find the mother, who had disappeared and hidden her head in shame at her girl being on the street. It seemed to me that she was too young a girl to be all bad, and, from what I knew of her, I was sure there was a something else in her. When at last I did find her, the girl was married. I went to see her. She was ill and as soon as she was well she and her husband moved away. Recently she appeared again. She came to church and then she came in to have a talk with me. She told me how she had married, with the hope of living a good life; how she longed for a child; how her husband had abused her and maltreated her. The relation between her and this man, except in name, was not marriage at all. So she

had left him and now was earning her living in honest employment. I asked her about herself; whether she was leading a good life and what it was that had led her into evil courses. She told me that she had been bad, but that she was now leading a good life, and that she had had an experience which she thought was enough always to keep her straight. She said that she did want to help in preventing other girls and boys from going the way she had gone. She made no excuses for herself. She had been bad, but she wanted me to understand how the very measures taken to protect her innocence had helped to her downfall. To begin with, her mother and her father, while he was alive, had considered it necessary to guard her most carefully. They were so afraid of danger from her surroundings that they would scarcely let her have any friends or playmates. This was an unnatural restriction, which developed in her a determination to get by sly means what she could not have otherwise; and so, when her mother thought that she was at church, she was roaming the street, naturally making her associates in that way among the very worst. Her mother had never told her anything about her body, about the sex life, about the relation of man and woman, about the birth of children, about those things which are essential, among the most important concerns of our lives. It was all hidden away, as something which must not be told, must not be spoken about. She said: I heard from the girls and from the boys in school all these things, but I heard them only as nasty things. I heard just enough to make me want to know more. We all knew just enough to get us into mischief and to make us want to find out things and to tempt us to do things. It was in that way that I got into bad ways. Then she went on to make a plea with me for the young girls in the guilds and organizations of the church to which she had once belonged; that something should be done with their mothers and with them, and with the boys, too. And she told me how she had tried to prevent her own younger brother from ever doing, through ignorance, what she had done; how, finding that her mother and her father were not teaching him any more than they had taught her, she took him and talked to him herself. Then she added proudly: "Now, Doctor, send for him and talk to him

yourself. He is seventeen now, and you will find him as clean and straight as they make them."

I have had such sad experiences of the woeful ignorance of mothers. I think that many of them would have liked to teach and explain these things, but they did not know how. It had all come to them as something touched with slime and dirt. They wanted their children not to have the slime and the dirt which they had had, and it seemed to them as though they could only save them from it by not teaching the thing at all.

I had, close together, two cases of young girls pregnant by illicit intercourse, one actually giving birth to her child in the house and the mother not knowing it until it happened. There seemed to be a complete lack of touch between mother and daughter in the things most sacred. And with the boys it is as bad: learning what they learn from other boys, laughed at if they do not do the things that they ought not to do, led, by the talk about them, to suppose that it is the thing their fathers have done before them, that everyone does it, that it is not manly not to do it, and without knowledge of the horrible danger involved. If they knew anything of the penalties provided by nature, they knew it only in the vaguest way, and not sufficiently to protect them.

It was these conditions which I saw in my relation with these boys and girls, with their mothers and their fathers, that made me realize the need of just such a society as this which Dr. Morrow founded. It made me realize both the enormous dimensions of the problem with which, in his faith and hope and charity, Dr. Morrow was grappling, and the practical way in which he was dealing with it, through education, and the building up of public sentiment. I had seen the ignorance of mothers, the lack of training in the schools and in the churches. Here was the man who was leading us in the way of enlightenment. Now I no longer present my boys and girls for confirmation without seeing to it that they have some sex instruction. The mothers in my parish are brought together just as often as we can arrange and are talked to. And I am only one of those who, following his lead, have presented this matter in the churches. He has aroused educators to the need of train-

ing in the schools and helped them to give it. Through Dr. Morrow's inspiration my wife became one of his lecturers. A body of lecturers has been organized, refined and cultured and well trained women, to talk to mothers and children in the schools. The other day a police captain came to me to tell me of his efforts, inspired by Dr. Morrow's publications, to give proper sex instruction in the police training classes, and to urge this society to provide a booklet for that purpose. I mention this to show how this work is affecting all classes of society.

Considering the attitude which the community occupied with regard to the mere mention of sex and venereal diseases when Dr. Morrow founded this society in 1905, the results achieved are marvelous. And may I, who am not a doctor of medicine, say that it seems to me that one of the greatest things he did was to arouse a sense of moral responsibility with regard to sex ignorance and sex disease among physicians themselves. His own high moral purpose and his clear perception of the facts made him a force for moral uplift in the profession.

One of the things I know Dr. Morrow had at heart was the bringing of the great powers of the Board of Health to bear upon this problem. Some little has already been accomplished in this direction. He was planning greater things, which I trust and believe will be accomplished.

In closing, I must add my tribute of personal gratitude to one who has shown me a broader way, one who has given me a better understanding and one who has imparted to me strength to believe and strength to do, out of the treasures of his own wonderful faith and hope and charity.

225 West 99th Street, New York City.

THE PIONEER QUALITIES OF DR. MORROW AS A SOCIAL REFORMER

CHARLES WILLIAM ELIOT, LL.D.
President Emeritus of Harvard University.

The previous speakers have known Dr. Morrow long and well; but I have known him only a few years. It was about four years ago that I first read his work on "Social Diseases and Marriage." Shortly after, I had opportunities of talking with him, and then I first received a strong impression of his high qualities as a pioneer in a very difficult work of social reform.

I knew from my own study of medical education, of the medical profession, and of the function of the physician in society that Dr. Morrow was attacking his own profession in a sensitive place, namely, on a question of professional ethics. I saw, too, that Dr. Morrow was inculcating moral lessons not wholly consistent with the teachings of the Hebraic-Christian religion in which all of us, he too, have been brought up. The Hebrew religion represents the reproductive process of the human species as a thing unclean. The Old Testament teaches that the woman who has brought forth a child must be purified by religious ceremonies, and the New Testament records that Mary, the mother of Jesus, had to be purified after the birth of Jesus by offering a sacrifice—"a pair of turtle doves or two young pigeons"—in the Temple. Dr. Morrow taught, on the other hand, as Canon Lyttleton has done in his admirable book "Training of the Young in Laws of Sex," that the incessant renewal of human life on this earth with all its natural processes is a thing noble, sacred, and pure. In preaching this doctrine it was inevitable that Dr. Morrow should encounter a feeling of opposition on the part of excellent men and women whose early religious training had been of the usual sort. He publicly attacked social conditions with which our race for cen-

turies has felt itself unable to deal, and therefore has been silent about. Dr. Morrow's preliminary teaching was that we must break this traditional policy of silence. Public opinion had enforced for generations a deliberate policy of saying nothing about the sexual evils, or even the natural processes of reproduction. It had been the almost universal practice of fathers and mothers, physicians, and schools in all countries to withhold from children the information they seek naturally, inevitably, and innocently about birth and parenthood. Dr. Morrow was a pioneer in attacking this policy of silence.

He was moved to undertake this most difficult work by the sight of human suffering and misery in the practice of his professional specialty; but thousands of physicians for centuries past have seen the same things. Dr. Morrow saw, and resolved that he would combat this immense evil. He was a pioneer in the truest sense in a dangerous, difficult, social work. How reasonably and moderately he went about this difficult task! In the first conversation I had with him, I asked him how society could deal with the monstrous, brutal evil of prostitution, an evil from which no race of animals except the human race suffers. "Brutal" does not describe it; for it is morally lower than any practice of the brutes. I found that Dr. Morrow felt that this evil could not be successfully assaulted by mere force—that society might fail in assaulting it directly by force. I am inclined to believe that he afterward acquired a new hope in regard to a successful dealing with prostitution. He saw that, though prostitution cannot be completely suppressed, it can be greatly restricted by repressive laws and by alert and incorruptible officers of the law, and that repression would be a much safer policy than the prevalent toleration, with the sanction implied by public regulation.

We have lately had some admirable studies into the organized business of satisfying male lust; and out of these inquiries is shortly to come a method of dealing with that pernicious trade similar to the fairly successful method of dealing with the trade which caters to the alcoholic vice. The law and the police must attack the real sinners, the men, not the women, and the owners of the buildings or rooms leased for immoral purposes. We may all be glad to remember that

Dr. Morrow lived to share this hope of reform which four years ago he did not feel.

Dr. Morrow pleaded from the start for adequate hospital and dispensary provisions in every city and large town for the treatment of the venereal diseases. He believed that it was more important to prevent or check the spread of these contagious diseases than of any other, because they pass down from generations to generation and afflict the innocent and the helpless. That was pioneering of the best sort; and we rejoice that he lived to see some good fruit of his teaching. Medical practice and hospital practice have changed much in this respect since Dr. Morrow began to urge adequate public provision for the treatment of active venereal disease. Eight years ago most of the best hospitals refused patients suffering from such ailments. Now many cases of these diseases are admitted to those same hospitals for care and treatment. This is an immense change for the better. It is the only humane way and the only safe way. Why should persons suffering from venereal disease be free to move about in the crowds of city life, in public vehicles, places of amusement, public eating places, lodging houses, and hotels? Society has long since ceased to allow such freedom to persons suffering from diphtheria, scarlet fever, measles, or small-pox. In teaching that the venereal diseases should be dealt with as are other contagious diseases, Dr. Morrow was again a pioneer.

Dr. Morrow taught from the beginning that the only way to cure the sexual evils thoroughly, the only way to dig them up by the roots, was to prescribe the same standard of morality for man as for woman; and in this respect he was also a pioneer. The Christian nations have not insisted on that doctrine or practiced it. They have insisted, as many other nations have done, on the chastity of women, but have never insisted on the chastity of men. Dr. Morrow here touched the very core and heart of the subject. There is no other way to make marriage, the family, and society pure. Men must be as chaste as women. Here we come to a part of this vast subject of social hygiene which must be worked on for generations before Dr. Morrow's vision of a pure society can be realized. It is the practice of society today to attack a fallen woman, and

let the man who has pushed her down go free. That is the practice of all courts; and the courts express the real state of the law. Last summer I met in a distant American city an elective judge who had tried, during a term of office which proved to be short, the method of arresting the men who walked in the streets with public women, or were found with such women in brothels, hotels, or houses of assignation. The method was so effective that the judge encountered a strong blast of that perverse public opinion which holds that brothels, saloons, and gambling houses are essential to active business in a city or large town. I fear that Dr. Morrow was many, many years in advance of the sentiment on this subject of the mass of American voters, and therefore in advance of legislation and of legal administration; but Dr. Morrow's doctrine of the single standard of chastity touched the roots of this horrible evil; and I hope that the efforts of this Society and of the numerous kindred societies will be steadily directed toward the realization of his doctrine. It is the man who is the source of prostitution, not the woman. It is the man that spreads venereal disease through the family. It is the man who must be purified and redeemed. I know no part of Dr. Morrow's teaching which is so convincing, so searching as this, or any part where he was so far in advance of the average sentiment of his own profession, of the legal profession, and of the average legislator.

To the support of this great moral cause some new forces have come into play within the short period since this Society was founded by Dr. Morrow. Only eight years have passed since then; but in those years the progress of medical discovery and the improvements in medical research have been so great that Dr. Morrow's teaching have received large reinforcements. We have now a trustworthy test for the presence of syphilis in any human body. We possess a so-called cure for syphilis, that is, a remedy and treatment which do great good in many cases, and apparently effect a cure in some cases of this, the most formidable of the venereal diseases. Think how much these new discoveries are going to strengthen Dr. Morrow's teaching! Shall we continue to deny to sufferers from venereal disease hospital and dispensary accommodations when we

actually possess the means of treating these diseases successfully in many cases, though not in all? Shall we deny the hospital and the dispensary to these sufferers when we know that the majority of them can be greatly benefited? To be sure, we do not yet know how permanent the cures will prove to be. We must wait for that assurance; but now we unquestionably possess valuable means of treatment which did not exist when Dr. Morrow began his public work.

Several of the speakers tonight have mentioned the rapid way in which the teachings of Dr. Morrow have spread through the professions, including the teaching profession, and even into the legislatures. The progress has indeed been rapid, almost too rapid; for in the rush of hundreds of persons to contribute to this subject the discussions have sometimes been too free and exaggerated, and the new practices urged too radical and rash; but on the whole, is not this rapid spread of Dr. Morrow's missionary work encouraging and hopeful? Are we not glad that it has so spread?

All his work touched a subject in which the public in this country and in England, and indeed in all countries, is taking a strong interest. I refer to the subject of eugenics. Thoughtful people are all beginning to consider the welfare of our race not for today only, but for the future. We are beginning to imagine and contrive how the future of the race may be made sounder, surer, and happier; and this interest in eugenics reinforces all of Dr. Morrow's teaching. We wish we could congratulate him on this access of multitudinous strength to his cause. What a worthy cause! What an inspiring life was Dr. Morrow's! Shall we not all resolve to do what in us lies to further his teachings and to get his social ideals realized?

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SOCIAL DISEASES

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THE ANNUAL MEETING OF THE AMERICAN SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST FORTY-THIRD STREET, THURSDAY, APRIL 10, 1913.

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Election of Officers.

SYPHILIS AND THE NERVOUS SYSTEM WITH ESPECIAL REFERENCE TO ITS SOCIOLOGICAL ASPECT

By S. Philip Goodhart, Ph.B., M.D.

Chief of Clinic, Nervuos Diseases, Mt. Sinai Hospital Out-Patient Department, New York

Although my subject deals with syphilis and the nervous system, in view of the fundamental purposes of this Society a preliminary, brief discussion of its social aspect seems appropriate.

Alcoholism, tuberculosis and syphilis are the three great evils—the main source—that constitute the triumvirate from one and all of which may be traced directly or indirectly, the greater number of physical and mental defectives. The nervous system, the most important of all in the human economy, is most liable to fall a prey to any of these three.

Among the problems that confront the student of sociology and the man of medicine today is the subject of syphilitic infection. Like an octopus with arms stretching out into almost every human interest this disease has a far reaching influence upon all that pertains to civilization. Computation of the number of cases can have only a relative value, and the estimate of from 5 to 20 per cent, which is given by various writers as the proportion of population affected, is probably an underestimate, since, from the very nature of things, secrecy is invariably a factor. Who can compute, or even remotely estimate in figure of speech, or by ratio of number the effect on the human race of the direct and indirect results of this disease in its later invasion of the various internal organs and especially upon the nervous system.

Regulation of prostitution by the authorities seems to me of little value as a preventive measure. It is true that complete abolition of such houses will reduce known vice, but will

tend to make it more clandestine; thus will disease be more surely spread and remain undiscovered.

Let us for a moment reflect upon a sociological phase of the question. The sexual impulse, as differentiated from other impulses or vices, such as gambling, is a psychological element. It is overwhelming; stronger, perhaps, than the will; it is necessary for the development of the race and dates far anterior to man himself; it was probably one of the first of all earthly activities. Therefore, we recognize this element as present even in the most esthetic sexual idea of man and its sublimation and relegation to a subservient place is a slow process of vast endeavor and effort. This leads us to the question whether or not sexual impulses can ever be so absolutely controlled that they shall become entirely subject to the will of at least all normal individuals. As long as the economic and sociologic conditions remain as they are, certainly for a large percentage of our population, the suppression of prostitution by early marriage cannot be accomplished. It is of immense importance, of course, to decide whether our efforts toward the eradication of disease should best be spent in the endeavor to abolish prostitution; or whether it is through education of the individual that our best prophylactic results will be obtained.

The problem of education must be intelligently handled, especially since it must be accomplished, or at least begun, during the delicate years of adolescence, a period itself of precarious balance between normal and abnormal in psychic life. The desirability of present day dramatic offering, in which the theme is the transmission of venereal infection and the baneful results that follow is open to serious doubt. The requirements of stage setting and presentation necessarily place far in the background the essential elements which bear strictly upon the medical side of the question and thus the educational value is not only stultified but lost in the sacrifice for dramatic effect and sensational result. The avenues of instruction through public channels should be rather by lectures, magazines and perhaps scientifically arranged exhibitions such as now exist here and there throughout the large cities.

Syphilis plays a strong predisposing rôle directly and indirectly in the causation of many diseased conditions. Indeed, how far it becomes a menace to future generations we can only surmise. It leaves the tendency to degenerative changes which manifest themselves long after active signs of the initial ailment have disappeared. For example, we know that arteriosclerosis, popularly known as hardening of the arteries, is very frequently of syphilitic origin. I personally believe that the degenerative arterial changes in early life are due to inherited syphilis. The delicate arteries of the brain are among the first to become affected and often these are the only vessels that suffer.

The recent discovery of the Wassermann reaction has given us a very helpful means of determining the presence of syphilis, even if latent. This test is made by withdrawing a definite amount of blood from a vein of the suspected case, which through laboratory methods is tested for a reaction that characterizes the blood of those with active or latent syphilis. This reaction is a very delicate one which, for purposes of diagnosis, depends much upon the accuracy of the person making the test and upon certain conditions in the patient. For example, the reaction is decidedly influenced by the taking of mercury, perhaps our best remedial agent for the disease, which tends to make the Wassermann reaction negative; that is, indicative that the syphilitic poison is either absent, or inactive.

Further, it is established that we cannot conclude from a negative finding, as a result of the Wassermann test, that the disease is not present. The presence of the characteristic reaction, however, is quite generally regarded as proof positive. Here, too, however, we occasionally seem to find an exception, probably due to conditions of technique not yet understood.

More positive even than the Wassermann test of the blood is the characteristic finding in the cerebrospinal fluid. This fluid, normally present in the cavities of the brain and spinal cord, has a definite chemical and cellular composition in normal beings. In certain diseases, notably syphilis and parasyphilitic conditions, the composition and reaction of this fluid are modified in a more or less characteristic manner. The Wassermann test, too, especially in combination with the same reaction in

the blood gives us valuable data as to the presence or absence of the disease in suspected cases. Many years after the initial symptoms of the disease, these tests become of the greatest service for differential diagnosis.

For example, we may have a patient with brain tumor, or growth in the spinal cord; we do not know its nature; the symptoms often do not enable us to know the type of the growth. The reactions referred to may give us proof positive and then active measures along definite lines can be begun.

While many observers hesitated, the large majority have long believed that such diseases as general progressive paralysis of the insane and locomotor ataxia are due to syphilis. Very recently it has been positively demonstrated that the specific causative organism of syphilis can be found in the brain and cord tissue in both of these diseases. In general progressive paralysis, or paresis, the organism has been shown to be imbedded deeply in the cortex, or outer layers of the brain; probably beyond the reach, by present methods at least, of the influence of specific remedies. The peculiar blood supply of the brain with its terminal blood vessels that do not anastomose, or join together, in associate blood supply, probably explains the usual inefficiency of treatment.

Still more recently, indeed within the present month, reports from the Rockefeller Institute, which has done such superior scientific work, give us hope for more direct means of attacking locomotor ataxia, paresis and other syphilitic diseases of the central nervous system. The new treatment suggested by experimental work at the Institute gives hope that the organism and its toxins may be reached by direct injection into the spinal fluid. This, however, is for the future to develop. As yet, the mortality among victims of these parasyphilitic diseases is a sad page in our medical history.

The tertiary, or later period of syphilitic symptoms is the one in which the brain and spinal cord are most disastrously affected. This occurs in about the third or fourth decade of life, a period in which man normally does his best intellectual work. The sudden outbreak of disease, perhaps long quiescent, during these, the best years of its victim's life, is really the most terrifying aspect of syphilis.

Let us briefly review what we have learned in a general way of the effects of syphilis on the nervous system. Recent advances in our knowledge of the disease, its cause, its relation to other diseases, treatment, etc., form a brilliant chapter in medical literature.

At the commencement of the present century, investigation upon the subject was at a complete standstill. The disease seemed beyond further experimentation. Lower animals were apparently not susceptible to inoculation and thus the medical profession seemed to face an impassable barrier in this direction.

Great contributions to our knowledge of the subject came only in recent years. Among the most important are Wassermann-Noguchi reactions. By means of these, the disease is now recognized in a number of cases, even though the patients present no clinical, or but doubtful evidence of the disease. Heretofore, these patients have in many instances been allowed to go untreated until too late for their rescue. Thus by examination of the blood and spinal fluid, both easily obtained, we generally have a certain means of recognizing the disease shortly after inoculation. Furthermore these reactions are valuable for ascertaining the activity of the poison years later. They are also an index and guide as to the efficacy of the treatment and tell us how far the remedies must be continued. Heretofore we had no such accurate method of checking results.

For many years, search had been made in vain for the organism that caused the lesions, and produced the symptoms of syphilis. Finally in 1905 two investigators, Schaudinn and Hoffmann, discovered the causative agent which they called *spirochaeta pallida.* This cork-screw shaped body is found in the various lesions of syphilis and, what is most important, it can be recognized in the first sore—the primary lesion—the earliest manifestation of the disease, so that treatment can be begun at once, whereas formerly it was deemed necessary to wait for positive secondary symptoms. Valuable time was thus lost, allowing the disease to get a perhaps permanent hold by giving the spirochæta time to multiply and develop in various parts of the body.

The discovery by Ehrlich of the new remedy for syphilis, chemically known as dioxido-amido-arseno-benzol, and popularly called salvarsan or 606, is another hopeful step.

One of the most common affections of the central nervous system, due to syphilis, is locomotor ataxia. This disease is perhaps one of the most deplorable results of syphilitic infection and presents the most distressing pictures of mental and often of physical suffering. The new remedy has been tried on this disease with very questionable success. The reports have been most variable. In locomotor ataxia degeneration or breaking down, so to speak, of certain tracts or elongated masses of nerve substances or fibres in the spinal cord. When this true degeneration has begun or advanced I do not believe that any remedies avail to stop the process or repair the damage. Perhaps when there is only an exudate of a syphilitic nature, causing early symptoms that are similar, or identical in clinical character with the true fibre degeneration in such cases we may hope for benefit by the injection of salvarsan, followed by active mercurial treatment.

The public should be guarded against the great quackery practiced in these cases by unskilled and unscrupulous medical advertisers.

One cannot invariably depend upon the Wassermann reaction in determining the presence of syphilis of the nervous system. Indeed, it seems to be established at the present time that in about 15 per cent of the cases of tertiary syphilis, the characteristic finding is absent. There are, however, certain very positive clinical symptoms which point to the presence of the disease.

A characteristic group of symptoms likewise occur that point indubitably to invasion of the spinal cord by the specific poison. These also are of a too technical character to require description here. We do not as yet know why the syphilitic germ or its virus shows such a selective action upon certain nerve tissues. In one case we see a general brain affection involving the white substance in gummatous degeneration; in another the blood vessels of the base of the brain; again the tracts from the brain fall prey, etc., etc. Individual, and perhaps racial tendency is the factor that determines the part to

succumb. Again the relative virulence of the particular strain of the organism and its virus is a determining factor. Nerve tissue is highly organized and thus less stable and more sensitive.

To illustrate family susceptibility I may cite the case of three brothers, observed by Dr. Gregory of the Psychopathic Ward of Bellevue Hospital. All three were infected from the one source. Two developed locomotor ataxia and the third paresis.

Nerve affections in general are certainly the most fatal of all the late manifestations of syphilis, and early signs of the nervous disease are only rarely present. That form of brain disease known as general paresis, above referred to, is one of the most fatal of the many ways that syphilitic disease affects the human economy. It strikes suddenly, usually about middle life and develops in a very great variety of ways. Its onset, most insidious at times, escapes observation; the true nature of the change of deportment and character, with perhaps only suggestive physical signs, is not understood nor properly interpreted until some overt act of the patient, a sudden convulsion, or an unexpected and marked intellectual defect proclaims the serious nature of the affection.

Scarcely any form of nervous affection presents itself under a more varied clinical picture than does general paresis. A fair estimation of the frequency of the disease may be obtained by reference to the results of investigation in the Danish city of Copenhagen where the relation of paresis to syphilis was studied in a series of cases. The results are interesting and show a fairly constant ratio. Between the years 1864 and 1879, 13,500 cases of syphilis were reported; in the period from 1880 to 1895, that is during the fifteen years that followed there occurred 321 deaths from general paresis in the St. Haus Hospital. Again, during the period represented by the years 1881 to 1890, 13,500 cases of syphilis were again observed in the same city, and in the following fifteen years period there occurred approximately the same number of deaths from general paresis as in the previous series. Thus we see that about fifteen years is the average time between the inception of the syphilitic disease and the development of paresis. Thus one

could really foretell with reasonable certainty that of the 20,000 syphilitics reported in the city of Copenhagen between 1891 and 1905, there would result 500 cases of general paresis between 1906 and 1920; that is about 2½ per cent of those contracting syphilis would probably die of paresis. Our newer methods of early treatment and the later recognition of nervous manifestations and their correct interpretation lead us to anticipate far more hopeful results than these figures indicate.

Persons of neuropathic constitution; that is those of unstable, neurotic type are said to be prone to invasion of the nerve structure by syphilis inherited or acquired.

In a discussion of syphilis from a sociological aspect, the question of marriage arises. The arbitrary statement that in one afflicted with the disease freedom from symptoms for two or three years may be regarded as evidence that marriage may be consummated, is absolutely erroneous. Time cannot be expressed in general terms for all cases. Each case must be judged for itself. The character of the syphilitic manifestations, the parts of the organism affected, the reaction of the individual to repeated Wassermann tests, the seriological examinations under varying conditions; all these should be considered. The medical advisor is seldom called upon to decide a more momentous question than that which arises under these circumstances; his attitude should always be a conservative one. I personally believe that in those cases where the nervous system has been affected, subsequent marriage should be discouraged.

Colles's law misled us until the Wassermann test proved its fallacy. It has been positively established that if a syphilitic child is born of an infected father, the mother, though apparently unaffected, has really been likewise diseased though doubtless, frequently, in modified form. In this connection the results of one observer, Perren, who reports some thirty cases of an especially studied series, are illuminating. These cases should awaken us to caution before accepting the theory that three years of freedom from symptoms make marriage permissible. In all of the cases reported by Perren, the syphilis present in the cases of husbands was quiescent; that is there

had been no signs of the disease for at least three years. Nevertheless the wives of these men in every instance manifested syphilis; in some of the cases, many years after marriage. In two instances the women gave birth to syphilitic children by a second husband who had never any reason to believe he had the disease. In the two latter cases the syphilis had doubtless been acquired from the first husband before the second marriage, though showing no evidence of its presence. In these cases reported the later manifestations were nearly all severe lesions of the central nervous system.

Next to skin lesions in frequency come those of the nervous structure in later manifestations of syphilis. Hereditary syphilis very commonly affects the brain and spinal cord. The familiar forms of scrofula in children is doubtless a modified hereditary syphilis. Even tabes dorsalis, or locomotor ataxia as it is commonly called, sometimes strikes the innocent offspring; rarely the child; more often the young adult.

In one family of five children, as Hughlings-Jackson observed, four were affected with hereditary syphilis; one was blind, paralytic and an idiot, and another hemiplegic. Congenital syphilis often plays the etiological rôle in the various paralyses of children as well as of early disease of the blood vessels of the brain and spinal cord. Hydrocephalus is also not infrequently due to the same cause. There is likewise a condition known as specific infantalism observed as a result of hereditary syphilis; it appears as a general retardation of physical and mental development so that the usual pubescent period is delayed for several years.

It is not to be forgotten that syphilis is the one disease that can be transmitted to the offspring with all its original virulence.

Is syphilis curable? The question is asked time and again. I do not believe it admits of a categorical answer. Statistics compiled from general and individual observation of many cases might tend to signify either that syphilis can or cannot be entirely eradicated. The fact is that the question is of very great significance; the more so if considered in its largest sense; true curability of the individual; absolute eradication of the poison from the system with assurance that it will never

return; transmission to offspring of the immediate or more remote generations; likelihood that indirect results follow where once the patient is infected; for example, that a previously degenerated or weakened organ or tissue bone structure or heart muscle, perhaps, shows greater susceptibility to injury, or less resistance, etc. All these questions enter into consideration in determining the curability of the disease. Hence one can readily see how difficult is the answer to the proposed query.

The vast number and variety of brain and spinal cord affections, optic nerve lesions, etc., that we see in the newborn, or in very early life; the cases of juvenile paresis, tabes dorsalis, etc., are some of the more obtrusive evidences of what syphilis can do in the offspring; and the forces that operate to produce mental defectives, epileptics and the insane are directly or indirectly traceable to ancestral syphilitic taint and are indeed powerful. When both parents are syphilitic the offspring are frequently markedly mentally degenerate and physically anomalous; in these children pronounced sexual perversions are often seen. The likelihood of syphilis of the nervous system in the offspring is enhanced when both parents are infected, the maternal influence being the more potent.

Treatment in the case of the parent is much more marked, but less permanent in its effect upon hereditary syphilis than is ordinarily the case. For instance, if the infected parent is under thorough treatment at the time of impregnation, the child may be healthy. With suspension of treatment, the next child is likely to be affected with the disease. Thus it is of importance to observe that even thorough treatment, while holding the disease in abeyance, does not necessarily destroy the probability of hereditary transmission.

The relation of syphilis to marriage is one of great sociological importance. In regard to the individual with an unstable nervous system, the prognosis is made less favorable by marriage since sexual excess—not uncommon in early married life—may precipitate involvement of the brain and cord. Doubtless exhaustion of the nerve centers is a factor in the etiology. Trauma has the same effect.

Fournier states that 20 per cent of all cases of syphilis in women have resulted from infection during marriage. According to Morrow's observations, 70 per cent of the women treated at one of the large hospitals here in New York were moral women infected by their husbands. About 59 per cent of syphilitic women are sterile.

The question is, can education of the young man and woman eradicate venereal disease and this is so momentous in importance to mankind that we should face all issues relative to it. There should be no hesitancy in the free expression of our views regardless of social conventions. We should see the facts clearly and fearlessly and be unprejudiced by social traditions. The question involved is essentially human in every sense and it touches upon the most sacred boundaries of thought and action; it concerns the innermost recesses of our social fabric.

Until very recently, the subject of venereal diseases and the agencies of transmission has been strictly taboo in the home. Even lay educational literature carefully avoided any instruction on the subject. A new sentiment, a more rational conception has been gradually evolving so that regular avenues of instruction for the laity are opening.

Perhaps more than any other, it is the physician, especially he who has seen the late manifestations of syphilis, particularly those cases where the brain and spinal cord are involved, who is impelled to demand the education of the public which has not yet learned the most disastrous results of syphilitic infection; particularly after witnessing the distress of stricken families at too late recognition of the appalling effects of ignorance on this subject.

In my opinion, the solution of the problem lies in the education of the parent, of the young adolescent, the youth upon entrance into college life, the young man entering industrial pursuits. The sexual impulse awakens early in many children, especially in the neurotic. It must be sublimated—turned into other forms of energy.

The mental attitude of our youth toward sexual impulses and ideas must be changed and given a higher motive. Students who apply themselves with zeal intellectually, also those

whose energies are directed to athletics are the ones least given to sexual indulgences. Sexual continence is entirely compatible with the best of health. Sensuous plays and literature, extreme fads in form of dancing, suggestive attire of women, etc., are frequent influences that only too early awaken erotic mental associations and impulses. Our economic conditions also are doubtless a factor in the production of prostitution.

Once syphilis is acquired there is but one dictum; unremitting care in avoiding infection of others, thorough treatment, abstinence from sexual and alcoholic excess and, above all, an exacting conscience in considering marriage and offspring.

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SYPHILIS AND INSANITY

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It is a generally accepted truth that the highest aim of modern medicine is to furnish means for the prevention of disease. Although preventive medicine has achieved such brilliant results in many fields it has only recently begun to dawn upon physicians that one of the really great problems which confront medical science has to do with prevention of mental unsoundness.

At the present time more people than ever before appreciate how intimately mental disease and defect are bound up with some of our most serious social and economical problems. Physicians for many ages cared for and treated the insane in asylums but had no thought of going out into the community and trying to check mental disease by preventing its development. Recent progress in psychiatry has put physicians in possession of facts which should carry much hope and encouragement, because they show clearly several directions in which preventive measures can be pushed with every prospect of yielding good results. Many people look upon all insanity as the result of some obscure, irresistible, unmanageable force which mysteriously and unexpectedly claims its victims. It is not generally recognized that insanity comprises a variety of totally different diseases, entirely distinct as to cause, symptoms and termination. Only recently have physicians themselves fully grasped these facts.

We now know with certainty that syphilis is one of the most important and far-reaching causes of mental disease. Unfortunately physicians have far too little opportunity to present to the general public even the simple established facts of

the case made out against syphilis as a cause of insanity. Like all other subjects which come closely into relation with the sexual life, frank discussion in open meetings is not looked upon with favor, and rarely if ever will the public press give space for subject matter of this nature.

A description of the morphological characteristics of the syphilitic germ and its life history do not come within the scope of my remarks. One peculiarity of the syphilitic organism, however, deserves mention because it helped to keep us long in the dark regarding the true nature of some of the most serious of nervous and mental diseases. The peculiarity referred to is the remarkable property which syphilitic germs have of lying dormant or inactive in the body for a long space of time, often many years, and then beginning to cause trouble again. It was naturally difficult to establish a connection between a nervous or mental breakdown ten, twenty, or thirty years after a venereal disease when during all these years there had been few if any signs that the syphilitic poison was still in the system. Fortunately for our better understanding of these diseases which develop years after the initial infection, the missing link in the chain of evidence against syphilis was supplied by the discovery of a very delicate blood test now known the world over under the name of the physician who devised it, as the Wassermann test for syphilis. By this test one can, through examination of a few drops of blood, determine whether or not any trace of syphilitic poison exists in the body of the person tested, and this in spite of the fact that the syphilis may have been acquired many years previously and the individual, at the time of the test, present no obvious symptoms of syphilis itself.

Among the syphilitic created diseases that do most damage to the mental health of the community, there stands out one in particular that above all others commands our earnest attention, first because of its frequency and secondly because it is absolutely incurable. This affection is variously known as paresis, general paralysis, or softening of the brain, and the result is always death and that usually within two to five years after the beginning of the disease.

Paresis, or as it is sometimes called, par-é-sis, develops most often ten to twenty years after the original syphilitic infection and as most individuals who contract syphilis do so in the earlier years of manhood or womanhood, paresis will appear most often between the thirty-fifth and forty-fifth years, just the age at which one is considered to be in the prime of life. Thus we find that apparently robust, normal individuals are stricken in the midst of an active life. The one attacked may have almost forgotten the syphilitic infection of years before and the patient as well as the family and friends are likely to attribute the breakdown to some other cause which to them appears more important, such as over-work, business worry, intemperance, accidental injuries, etc., things which we now know can never alone produce paresis. In the light of our present knowledge one can say without fear of contradiction that without syphilis there would be no paresis.

This disease comes on as a rule slowly; the finer feelings and the higher mental functions suffer first; slight changes in disposition or character are noticed, the ethical sense is impaired, reason and judgment are insidiously undermined, and very often before the family or friends are aware that actual mental disease exists, the afflicted individual has committed acts which too often extend in their consequences far beyond the patient himself and may bring ruin upon his family and others. As the mental symptoms become more marked the patient's mind is apt to be filled with all kinds of impossible schemes and extravagant ideas, the judgment is abolished and the memory is slowly lost, so that the patient may finally have little knowledge of his past life. In the terminal stages the greatest possible degree of mental decay is reached. Accompanying this mental deterioration there are well marked physical symptoms; the limbs tremble, the power of speech is impaired, convulsions may occur, the patient becomes bedridden from weakness or paralysis, and so remains until death finally closes the distressing scene.

The post-mortem examination of the body shows us that the syphilitic poison has caused a wide-spread damage to the brain, the result of a chronic inflammatory condition accom-

panied by degeneration and shrivelling of the brain matter itself.

Recently a very important remedy known as salvarsan or "606" has been brought forward as a cure for syphilis. It appears to have a very remarkable effect in checking various syphilitic manifestations, particularly those that develop soon after the primary infection takes place, but unfortunately we find that it is of absolutely no use in the treatment of paresis.

During the past year 758 patients entered the New York State Hospitals suffering from paresis, which number is equivalent to nearly fourteen per cent. of all the 5700 new cases admitted. These 758 persons represent only a part of the cases of paresis that develop in the population, as many patients are sent to private institutions, others are kept at home, and some die in general hospitals. Among all the admissions to the State Hospitals we find, with one exception, more cases of paresis than any other single form of mental disorder.

Paresis is much more frequent among men than among women—three times as many men as women are admitted suffering from this disease.

It is also known that paresis is much more prevalent in cities than in country districts. Among all the admissions to the State Hospitals we find that twenty-two per cent. of the men who come from cities have paresis, while only eight per cent. of those who come from the country have this disease. The women show a similar difference, as we find twice as many cases of paresis among city-women as among country-women. These figures show clearly that syphilis is more frequent where the population is most compact.

Another interesting and important fact is that paresis is much more prevalent among the foreign-born population than among the native-born inhabitants. In New York City, for instance, we find that when we compare the foreign-born with the native-born population, there are proportionately twice as many cases of paresis among foreigners as there are among the natives.

Last year 627 patients died of paresis in the New York State Hospitals. As has been pointed out by Dr. Salmon, this large number of deaths takes rank with the mortality rate of some of the most dreaded diseases. Typhoid fever is one of the most feared and wide-spread of the infectious diseases, yet in this State paresis causes over half as many deaths each year. Paresis claims more victims annually than does erysipelas, one of the most common of infectious diseases. Cancer of the breast, a frequent and malignant disease, causes yearly no more deaths than paresis. Statistics show that in this State more deaths result each year from paresis than from dysentery, malaria, smallpox, tetanus and rabies all combined.

These hundreds of cases of paresis that stream into our hospitals every year represent only a part of the damage that syphilis causes to the mental health of the community. Thanks to the Wassermann blood test and other investigations, we can now definitely state that syphilis is responsible for many other conditions of mental unsoundness.

In the first place, some very interesting studies have been made on the families of paretic patients. We find that when either the father or the mother suffers from paresis that many other members of the family may be infected with syphilis, and furthermore, we find that a surprisingly large number of children in these families are feeble-minded, nervous or in other ways mentally abnormal. Dr. Plaut examined a group of 100 children, the offspring of cases of paresis, and found that forty-five per cent. were plainly damaged mentally or physically, or in both fields; the blood test showed that one-third of these 100 children had the syphilitic poison in their systems.

Another investigator found in a group of 139 children, the descendants of parents who had syphilitic nervous disease, that over twenty-five per cent were definitely feeble-minded or affected with some serious nervous disorder.

Aside from the examination of these children of paretic parents, studies are being made to determine the relation between syphilis and feeble-mindedness in general, including idiocy, imbecility and some forms of infantile paralysis and

epilepsy; while the question is not yet settled, it appears that syphilis is certainly the cause of many of these conditions of mental defect in children.

A striking example is furnished by the record of a family studied by Dr. Plaut. A thirteen year old boy was brought to the hospital because he had a convulsion while at school. Examination showed that he was a case of juvenile paresis in the early stages, the blood giving the usual indication of syphilis. His parents were questioned but both denied positively that they had ever had syphilis. The father would not allow his blood to be examined but the mother permitted the examination and she was found to have syphilitic blood, although at the time of the test she appeared to be in good health and claimed to have no knowledge of ever having had syphilis. The four other children in the family were then examined. Two were found to be feeble-minded and the blood test was positive for syphilis. A third child had previously been treated for a syphilitic skin disease and the blood test was again positive. A fourth child appeared well and the blood test was negative. It was thus found that in a family of five children the blood test was positive in four, and three of these were mentally abnormal. The mother also had syphilitic blood although she did not know that she had ever contracted syphilis, while the father, who was probably the cause of all the trouble, would not submit to a test.

Such observations as these are particularly instructive because if the family had not been carefully examined and tested for syphilis, the true reason as to why the children were mentally abnormal would not have been discovered.

In another group of cases of mental disorder due to syphilis one finds that the disease has directly attacked the coverings of the brain and the small blood vessels and inflammatory deposits occur which do serious damage to the brain substance. These cases known as "nervous syphilis" may lead to grave mental defect.

A very frequent disease is arteriosclerosis, or hardening of the blood vessels, a certain number of cases of which can be traced back to syphilis. When the blood vessels of the brain

are attacked very serious mental decay may result. We thus find that middle-aged or older persons may suffer strokes of paralysis or have convulsions and become insane or demented as a result of the injury that syphilis does to the arteries of the brain.

When we know the grand total of all these conditions of mental defect and disease, as represented by the hundreds of cases that are received every year in the state hospitals and institutions for mental deficiency, we do not even then gain a correct idea of how great a menace syphilis is to the mental health of the community. Still, the figures which have been quoted to show the actual number of cases of insanity due to syphilis admitted to the State Hospitals should impress every thoughtful citizen with the urgent need of lending his or her efforts to the solution of this problem. As matters now stand, we know that just as many hundreds of cases and more of incurable insanity will be admitted to the State Hospitals next year as in the year now passing.

Physicians are almost unanimously of the opinion that the first great step will be taken towards the prevention of insanity from syphilis and toward the control of the disease itself when we begin to treat syphilis as we do other infectious or contagious diseases. Why should syphilis not be dealt with by health authorities as other dangerous diseases are? It seems only reasonable to demand that every case should be registered with the board of health, and proper means be taken to prevent the communication of the disease to others. For the protection of families and for the ultimate improvement of the race no person who has had syphilis should receive a marriage license unless the blood test is negative. When we deal with syphilis in this manner then will the number of cases of hopeless insanity begin to decrease and fewer feeble-minded children will be born into the world.

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THE NECESSITY FOR SOCIAL AND STATUTORY RECOGNITION OF SYPHILIS

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The fact that syphilis in its relation to insanity is the subject of discussion this evening, and the fact that so large a representative body of men and women are present to listen to the papers and participate in the discussion which is to follow, is to me a matter of much satisfaction. For many years the practical bearing of syphilis in relation to the health of the community in general, and particularly to the large number of people who are annually committed to almshouses and hospitals for chronic diseases has been recognized as a matter of especial importance by all who in their profession have come in contact with the unfortunate inmates of these institutions. The present is a time for the facing and discussing of social problems. The spirit of true philanthropy is abroad, and subjects, which a few years ago might not be mentioned in polite society, are today engaging the attention of able men and women throughout the land.

Crime and pauperism, which seemed to have little interest for the honest, law-abiding, self-supporting citizen, are now being studied from an entirely new point of view. The fact is being recognized that mental and moral blight have their basis in disordered physical conditions, and are often the result of immorality transmitted through lines of inheritance. "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Students and lawmakers alike have ignored the fact that syphilis is present in every community, that it is an underlying factor of weakness in a large per cent of the defective classes, that is, epileptics, feeble-minded, paupers, and low-grade crim-

inals, and that the physical taint is the essential cause of the mental and moral degeneration.

That it is not confined to the lower strata of society is well known to every physician, for in the very highest social circles he meets and treats those who show unmistakable evidence of deflection from the paths of moral rectitude. Sins, perhaps, of long ago, but which no amount of repentance can eradicate from the bodies of helpless ones to whom its effects have been communicated.

Every other serious infectious disease has been fenced in with legal enactments. A man with leprosy, yellow fever, small-pox, etc., is by law shut out from contact with others, nor can the physician with impunity withhold from the proper civil authorities the fact that such diseases exist in his practice.

For every other disease requiring prolonged and specific treatment, numbers of hospitals have been established by both public and private charity, but I know of not one that is open to receive syphilitic patients as such. That is, perhaps, because the disease is the consequence of the violation of both divine and civil law. Public sentiment is not in sympathy with disregard of common morality, and is willing that the sufferer should reap the full harvest of his wrong doing. While this may be logical so far as the chief sinner is concerned, we seem to have lost sight of the fact that the penalty does not end with him. The sins of the parents visited upon the children run on in countless lines of defect and pain, and the best forces of the community are being drawn upon for the care of these impotent ones in homes, hospitals, retreats and almshouses.

That these conditions have so long existed undisturbed, is due to the fact that the mass of thinking people, those who mould the best sentiment of the community, are unfamiliar with the disease. They scarcely know its name, and its widespread and disastrous prevalence are wholly unthought of. Enlightenment in these lines must come through the physicians. To them alone will the public lend a listening ear on matters such as these.

We have treated our patients, have discussed the various phases of disease with one another and in our exclusive and technical medical journals, but we have neglected golden op-

portunities to inform the public of its insidious nature and far-reaching destruction. Youth has been unprotected and parents unwatchful, because ignorant. Our work has been chiefly curative. It should be broadened, and become educational and preventive.

We who, in our daily walk, see on every hand what others do not see, the finger-touch of this monster evil, should "cry aloud and spare not," until our law-makers are forced to give us such enactments as shall enable us to hold in check "this pestilence that walketh in darkness, this destruction that wasteth at noonday."

"It is folly to exterminate diphtheria and small-pox and typhus and let syphilis, the most prolific mother of evil of them all, send forth her brood of whelps to be the cause of more bodily and mental misery than all other shapes of human error combined."*

It is made obligatory on the part of physicians to report to the proper civil authority the existence in their practice of such contagious diseases as small-pox, diphtheria, etc., and persons so affected are strictly quarantined, and are not given their liberty until, in the opinion of the attending physicians, they are no longer liable to spread contagion. These maladies are in no way associated with dishonor or impurity. They may wipe out their victims from the face of the earth, but they leave no taint to be transmitted to descendants.

If the State has a right to take into its custody one citizen because he has a disease which is dangerous to other members of the community, it has certainly the right to take another into its custody whose disease is not only dangerous to the present, but most woefully so to future generations, and which is developed and perpetuated by the voluntary violation of both divine and civil law. Yet syphilis, which in some of its manifestations is more loathsome than small-pox, which is as destructive, infectious and far-reaching as leprosy, which probably causes more deaths annually than all the epidemics which visit our land, is not recognized upon the statute book.

*"Protection and Venereal Diseases," by Albert H. Gihon, Medical Director, U. S. N. Read before the American Public Health Association of Nashville, Tenn., 1879.

It does not appear as the cause of death upon the physician's certificate or books of statistics, because the practitioner does not always recognize it, or because out of kindly consideration for the friends of the deceased, he writes instead the name of the complicating trouble. "Rheumatism is written over the graves of strong men crippled in their prime; scrofula hides the secret sin of the parent stamped upon the slender frame of the invalid child; cancer is the foul lie buried with the wife, who has silently suffered the most excruciating agony which human flesh can endure." If the impossible were possible, and we were able to gather the statistics regarding this disease, they would, I believe, be more appalling than any medical statistics ever presented.

"Grant that the individual may play what havoc he chooses with himself and his happiness, society has the right to demand that self indulgence shall bring no evil to a single being other than the transgressor." "No one questions the contagiousness of syphilis, or that its spread is the result of personal contact, and by what right any man or woman suffering with it may not only live in freedom, but actually solicit victims, it is difficult to understand."*

Before coming to New York more than twenty years ago, I was Superintendent of the State Infirmary at Tewkesbury, Mass. Thousands of dependent persons were transferred each year from other institutions, or sent direct from cities and towns all over the state. The views which I have just enunciated were formulated at that time and the years of experience since, in active duty in a large metropolitan hospital, instead of weakening my convictions thus expressed, have in all ways, tended to strengthen them. My point of observation at that time had been among the low-grade criminal classes for 4½ years at the Deer Island Institutions,** and for more than 8 years at the State Infirmary at Tewkesbury. I was at Tewkesbury, caring for men and women whom I had cared for nearly twenty years before at Deer Island. When first seen they were active sneak-thieves, drunkards and prostitutes. When seen at a later date they had become the "worty poor" for whom many good citizens think we "cannot do enough." The State Infirmary at that time had a constant population of nearly 1000

people. In 1889 of the 2009 persons admitted to the institution, 1721 were sent to the hospital wards. Large experience in handling these people led us in our medical work to make a thorough physical examination for evidence of syphilis, whatever the history given or the symptoms complained of. We found that many cases of rheumatism, paralysis, neuralgia, and other diseases responded to the orthodox remedies only when they were combined with the regular treatment for syphilis.

During the year ending March 1, 1890, there were admitted to the hospital 1058 men. Of these one had congenital syphilis; 54 had primary or secondary lesions well marked, while 496 had tertiary symptoms more or less active—a total of 551 syphilitics or more than 52 per cent of the whole number admitted. The statistics from the female wards are not given, because the specific examinations were not instituted there until later, and do not cover a whole year. I believe, however, that the above figures would not be materially changed were all the hospital departments included. Had the Wassermann test then been available these figures would doubtless be much larger. We must inevitably conclude that this disease was playing a large part in the mental attitude of these persons toward life and tended inevitably toward making them dependent and paupers or insane, and possibly criminals.

Next to intemperance, I hold that syphilis is the most important factor in the development and perpetuation of the dependent classes. There is not a tissue of the body which is exempt from its subtle and undermining influence. It renders the system more liable to other diseases, behind which it hides itself under a mask. It is ever present as a factor of depression, weakening the will, lessening the vigor of manhood, and lowering his sense of responsibility. Whatever may be said of the curability of syphilis, it is practically incurable in the classes of whom I am speaking, and with whom I was so many years in contact. They do not appreciate the nature of the trouble, nor will they, outside of a hospital, observe any of the conditions necessary for permanent relief. A large number go in and out, invariably improving while under medical observation, but degenerating rapidly when away and dependent upon

their own resources. Finally, they come back to the almshouse with exhausted powers, to drag a useless existence at public expense. Many of the children born in our hospitals show unmistakable evidence of syphilis which was not present in the mother, and which shows all too surely the character of those who beget illegitimate children. Pitiable indeed are those weak and sickly offspring of poisoned human bodies, and we can but cheerfully acquiesce in the "interposition of Divine Providence" which removes them from our sight and care while the unequal struggle for existence has just begun. If these children survive the diseases of childhood and the neglect of ignorant or dissolute mothers, they, as a rule, go to swell the ever-increasing army of dependents which the State must carry as a dead weight and at the maximum cost.

To protect the innocent and helpless, and to check this ever-increasing burden upon the State, legislative action must be secured. But legal enactments will be successful only as they are the outgrowth of public opinion. The mind and conscience of the community must be enlightened and awakened. We who must stand as educators need not only courage, but tact to engage the attention and active co-operation of the leaders of thought. Those of us who are connected with hospitals, or who hold intimate relations with the trustees of such institutions, have special opportunities for initiative work.

I believe the most rational approach to the object desired would be to secure the free admission of this disease to every municipal hospital and dispensary. In some of the larger cities special hospitals might be established. This would accomplish two things. (1) Some having the disease might be brought under treatment before their constitutions were so thoroughly undermined that they must be permanent dependents. (2) Statistics would be secured which could be used as educational factors, and so pave the way to such legislative enactments as the gravity of this disease demands.

Adequate legislation will meet with some obstacles, however. A law which may touch the pleasure of some who indulge in crime behind the screen of wealth and respectability; a law which may put to shame some in places of influence by bringing their secret sins to the light of day; a law which in

its execution may bow with grief worthy families because some honored and esteemed one is shown to be untrue and impure—such are not easy of enactment.

But this, at least, may be secured—that persons who have come under state control, whether as criminals they have been committed to some criminal institution, or have thrown themselves upon town, municipal or state bounty for support, if found to have syphilis, shall not be allowed to go out until the infectious stages are past, and they have been under medical observation and treatment for a specified time.

This would secure two things: (1) It would prevent not a small number of men and women from going out of the houses of industry, jails and almshouses, and communicating the disease to others. (2) It would send men and women out in a fair degree of health and strength, able to earn a living and properly care for themselves, which is not the case under existing law and custom. To my personal knowledge, within a year two syphilitic women went out from the State Infirmary, and married—one had the initial lesion. Again, I learned of a woman under sentence in one of our state prisons. She was young, with a pretty face and pleasing manner. She attracted the notice and won the confidence of certain visitors. They interested themselves in her behalf. They could not see what the physician saw, the vile taint under the fair exterior. Mistaken philanthropy prevailed, and the woman was pardoned—virtually, though not nominally, released on the ground of good looks. She went out, and in a few weeks had communicated her disease to many persons.

I well remember there once came to the Infirmary to visit her crippled, syphilitic child, four years old, a well-dressed and, t oall appearances, a healthy woman. She was a domestic in some home in Boston. My conversation with her revealed the fact that the father of the child was a worthless fellow—she was not married—and that she had had a sore upon her lip, and later a sore mouth and throat, and that some physician had treated her, as she expressed it, for "the disease."

As a step in educational work, why should it not be made obligatory upon the physician to place in the hands of his patients circulars regarding syphilis such as are now furnished by

Boards of Health relative to small-pox, diphtheria, scarlet fever, etc., telling people how to care for themselves, and its dangers, present and future?

I would submit the following form of enactment, which I submitted to the Massachusetts Medical Society,* as suitable to be presented to our legislature for its consideration:

AN ACT TO PREVENT THE SPREAD OF SYPHILIS BY PAUPERS AND CRIMINALS

Be it enacted, That any inmate of any criminal or public charitable institution, who has syphilis, shall at once be placed under medical treatment and observation; and such inmate shall not be discharged therefrom until three months after all infectious symptoms have disappeared.

This act shall not be construed to apply to any institution supported by private charity.

The suggestions in the act thus presented included only lines along which it seemed practical to act.

As a result of this recommendation, a committee was appointed to go before the State Legislature of Massachusetts and to urge definite legislation in the matter. I was a member of that committee. The Legislative Committee was hard to convince at first. The draft of the law as proposed was criticised as being "unconstitutional." It was claimed that it would keep men in the prisons and almshouses after their judicial sentences had expired if the physician of the institution found that they had syphilis. They would like to get out and support themselves and also return to their former habits and be a never ending source of danger to the community in which they might reside. At last, however, we succeeded in convincing the legislature that if the law were "unconstitutional" it was also bad for the constitution of citizens of Massachusetts to have some citizens at large in the community free to infect others. A bill was ultimately enacted to the effect that whenever any person in a state institution, prison or almshouse was found to have syphilis in an infectious stage, he or she, should be retained in the institution until the infectious stage was passed. Provision was made that the support of these

*Suffolk District, Section for Clinical Medicine, Pathology-Hygiene, May 21, 1890.

persons should be defrayed by the county or town where these infected persons had a legal residence so that an institution in one part of the state was not called upon to bear the burden of the increased expense. That is still the law of the State of Massachusetts, and undoubtedly helps to limit in some measure the spread of syphilis by the dissolute and pauper classes.

We see this disease and its relations to the public welfare as no one else does or can. This work is a closed door to others. The key to the situation is in our hands. Every added knowledge brings an added duty and obligation.

How often have we treated our syphilitic patient, knowing well his condition and the disastrous results which must come in the marriage relation he was about to consummate; counting it "professional honor" to hold his dissolute secret, and sounding no word of warning to the healthy, honorable and innocent woman he was to marry—perhaps not even urging upon him the gravity of the situation, pointing out its far-reaching consequences, and appealing to his manhood to take the only honorable course, and spare the innocent and helpless?

How much longer shall we remain silent?

I believe the time will come when "professional honor" will have no part in holding the secret of one immoral, or even unfortunate, man or woman, when it is to bring disease, weakness, suffering and death to an unknown number of their offspring. The honorable majority of noble mothers and innocent children have rights which are not to be set aside by the ignorant or dissolute minority.

The facts presented, however unpleasant, are facts none the less; and this disease must sooner or later receive the recognition which all other serious infectious diseases have received. The State of New York should follow the example of the State of Massachusetts and put its restraining hand upon the ignorant, dissolute and vile, and exercise its legitimate power to preserve inviolate the manhood and womanhood of its citizens.

1925 7th Avenue.

DISCUSSION

Edward Wheeler Scripture, M. D.—The speakers of the evening have presented to you pictures of the terrible results produced by syphilis—death, deformity, mental defectiveness, nervous affection, tumors of the brain, etc. We have been able to prove that all of these troubles come from the ravages of a peculiar screw-shaped bacillus, the spirochaeta pallida. What are we going to do about it? We may treat these conditions by 606 and other remedies, but much more must be done in the way of prevention. Unless there is more prevention there will be nearly as much syphilis in the future as in the past, and we will have this terrible curse among us for generations to come. Some good can be accomplished by such legislation as has been enacted by the State of Massachusetts, but this is only a beginning. You may have read the play "Damaged Goods," showing the result of infection of the husband before marriage, and how he refused to put off marriage although he was warned of the probable results. If we looked into the health of candidates for matrimony as well as we do into their social and financial conditions, we would have many more syphilitic young men kept from marriage. These and other matters can be regulated, and thus something can be done. Many years ago one of my comrades at a German University told me that he would rather have syphilis than a certain other disease, and he discussed the advantages of the condition; it never seemed to dawn upon him that he would be better off without either of them. This university shortly afterwards handed free to every student a pamphlet telling the young men the disadvantages of certain courses of life, and warning them on purely scientific grounds, to keep away from them. A very effective pamphlet is published by the University of Zurich and distributed among its students, so that there might be no excuse for evil results happening through ignorance. It is not the province of professors or physicians to keep young men away

from evil on moral grounds, but they should lay the conditions before them and then let them take their choice. The principles, practice, and character of the physician himself exert an unquestioned influence upon his patient.

Another experience that I have not infrequently had is to have a young man of twenty or twenty-five say to me: "All of my friends go round about town, but I have not done so, and I am utterly ignorant; don't you think I ought to do like the others?" What is to be done in cases of that kind?

How are these young men to be reached and assisted? There is not in this city, so far as I know, any large body of men who are doing what the Universities in Germany do; namely, placing before students in pamphlet form, the results of certain courses of action, and tell them, not for the sake of morality, but for the sake of other people, now and hereafter, to avoid those actions. I do not know that I can do anything better than to suggest that some body of men should get up a pamphlet of the right kind and distribute it freely by the million among young men to let them know what they ought to do not only for themselves, but also for the persons who are in future to depend upon them.

236 West 74th Street.

L. Pierce Clark, M. D.—I believe we must be careful not to overstate the facts in regard to the evil influences attributed to syphilis. With this view in mind I wish to state that a very small number of syphilitics become paretic. A much larger number do not develop this condition.

During the past year I have seen several cases of idiocy. I make it a rule to test for syphilis in every case, and test the parents also when possible. I have found syphilis either in one or both parents in all these recent cases of idiocy examined. If the possibility of parental syphilis be borne in mind in such cases we have a greater indictment for syphilis as a cause of idiocy than the 15 to 20 per cent determined from examining the idiots alone.

While arteriosclerosis is a most frequent accompaniment or sequence of syphilis, we must remember that the reverse is by no means true. A very infinitesimal number of arteriosclerotics are probably syphilitic.

Dr. Kirby touched the key note in saying we should prevent the spread of syphilis by making the same a reportable disease to the Health Department as are the other infectious and contagious diseases. It would seem that the number of persons who were perfectly innocent in the acquirement of syphilis is increasing steadily. I believe that nearly one-third of those found suffering from the *nervous* types of syphilis acquired the condition in an innocent manner.

It is a fortunate thing that the brain so protects itself that all sorts of toxic agents influence it so little, but this very provision signally prevents our reaching the syphilitic process of paresis. However, it would seem as though we may find some means of finally reaching the spirochaete pallida even in the brain though it may be situated far from the blood vessels and in the brain substance.

In my experience syphilis plays a very small rôle in the causation of feeble-mindedness and epilepsy. I do not believe that more than 4 per cent of epileptic and feeble-minded individuals have had syphilis as a causative factor, but on the contrary this cause runs high as one descends in the scale of mental defectiveness, and is especially marked in the condition of idiocy. It is toward the prevention of this latter class that we must direct most of our attention in doing away with syphilis.

84 East 56th Street.

Charles Edwin Atwood, M. D.—Statistics as to the virulence of syphilis in the causation of nervous diseases will doubtless be considerably modified in the future on account of the new treatment. Hitherto it has been computed that one out of every ten cases of acquired syphilis going on to tertiary symptoms, and also one out of every ten cases of inherited syphilis attacked the nervous system. This estimate will in the future probably be found much too high. In the first place, syphilis is being prevented, even after exposure to it. In the second place, the dread developments of its later stages are being largely prevented. This means a great deal in regard to the physical and mental welfare of the race. It remains to be seen what the effect will be on the moral welfare. The four

great discoveries of very recent years in regard to syphilis—all of which have been referred to tonight—are of inestimable value. These are: First, the discovery that syphilis is a germ disease; second, that its presence in the system can now be ascertained with almost unerring certainty by means of very delicate tests of the blood or of the spinal fluid, years after it has been contracted, and even in cases of inherited syphilis where the existence of the germ may not even be suspected; third, the discovery of a new treatment of the disease which is more reliable and helpful than any other thus far discovered, in both its curative and its preventive properties; and fourth, a discovery within a few months by Noguchi and Moore, which sheds new light on the nature of syphilis of the nervous system, the finding of the actual germs of the disease (in general paresis) in the nervous tissues themselves. The importance of this last discovery may be far-reaching. Already it has led to still further refinements of treatment of syphilis of the nervous system.

In 1910, I made a study of the relationship between syphilis and idiocy. It has long been recognized that syphilis plays an important rôle in the causation of idiocy, and in the arrest of brain development; but the exact percentage could not be ascertained until the recent blood and spinal fluid tests made it possible. Among idiots, we are quite unable, in most cases, from signs, symptoms and history alone to gain the slightest clue as to the presence of syphilis. Therefore, statistics obtained from such data are unsatisfactory and are more or less unreliable. In German clinics percentages from the old data have ranged from 11 to 23 per cent; and in other miscellaneous clinics—including English figures—from 0 to 2 per cent. Figures on the frequency of congenital syphilis in general are fragmentary. Power and Murphy have published the statement that in 4,830 out-patient children under 10 years, seen at the King's College Hospital, there were but 29 cases of undoubted syphilis, or 0.6 per cent; and if suspicious cases were included in this estimate the percentage would be brought only to 1.5 per cent. That these figures give no idea of the actual frequency of congenital syphilis appears from statistics of foundling hospitals, which show the high mortality of the dis-

ease in early life. Thus, at an institution in Moscow, it was recorded, about 1870, that of 2,038 syphilitic children 75 per cent. died within the first six months of life. According to Hyde of Chicago, of actual syphilitic births over 90 per cent are still-born. The great number of abortions due to syphilis is well known.

With the help of Dr. Noguchi and Mr. Bronfenbrenner of the Rockefeller Institute, separate tests were made in the study alluded to of 204 low grade idiots of various types, and of 100 imbeciles and feeble-minded patients, in my service on Randall's Island. By means of these tests it was found that 14.7 per cent. of the idiots had inherited syphilis; and that about 7 per cent of the other classes were afflicted with the disease. This percentage of syphilis in the case of idiots of low grade is sufficiently high, one would think, to warrant the suggestion that every case of idiocy of low grade should have a sero-diagnosis test to ascertain whether syphilis is a factor in its causation; and something might be accomplished in the way of prophylaxis, as suggested by Lippman, by applying the blood test to pregnant women in the lying-in and gynaecologic hospitals. The importance of this suggestion is enhanced by the statement of Baisch that in women three-fourths of the cases of syphilis are latent. In other words, Baisch obtained positive sero-reactions in women three-fourths of whom presented no clinical evidence whatever of syphilis. Aside from the opportunity of treating the mother, treatment of the infant after birth is often attended by striking success. Many cases are now on record in which anti-syphilitic treatment of mental defectives with inherent syphilis has been employed with marked improvement.

It is interesting to note that a positive reaction to the tests employed in my Randall's Island Hospital cases had not disappeared even at so late a period as at the ages of 34, 35 and 37, all being cases where syphilis could only be inherited, not acquired. Also that physical stigmata of syphilis appeared in only four of the thirty cases which had a positive serum reaction. The percentage of positive reactions found was highest, in proportion, in idiots with superadded gross organic brain defect.

While general paresis usually develops from ten to twenty years after the contraction of syphilis, showing a temporary latency of the germ, as stated by Dr. Kirby in his paper, the manifestations of certain other diseases of the nervous system mentioned by Dr. Goodhart, due to syphilis, take place much earlier, usually within one or two years, or not later than five to seven years.

As regards arteriosclerosis, that trouble is commonly caused by other things than syphilis, although syphilis when present is a very potent factor.

The reporting of venereal diseases to local boards of health has recently been made obligatory in Michigan by the State Board of Health. Venereal diseases are placed by them on the list of diseases dangerous to public health and already in some of the cities of that state, the patient's door is placarded, the same as in other contagious diseases. In our state, education of the young of both sexes would seem to offer the best safeguard for prophylaxis from sexual diseases, until the time shall come when public opinion shall be so enlightened that it will support suitable legislation designed to help in the fight. This great society is in a position to offer practical assistance along these lines, and I wish it much success in its noble work.

14 East 60th Street.

Dr. Israel Strauss, M. D.—The discussion has so well covered the question of syphilis of the nervous system that there is not much left to be said. I do not altogether agree with what my friend, Dr. Scripture, has said, that this thing will go on forever, and that we will not be able to cure locomotor ataxia or paresis. The fact of the matter is that both of these diseases are very slowly progressive, and it is the experience of most physicians that tabes, or locomotor ataxia, can often be brought to a stage where the progress ceases. That has been the case when we had only mercury to depend upon, and the prospect is still better now that we have salvarsan. It is true that paresis ends fatally, but it is the experience of every one of us that the virus is losing its virulence and the parasyphilitic diseases are losing their intensity. Paresis is a disease in which there are periods of remission, when the indi-

vidual becomes almost normal, so much so that the layman can not detect a sign of it in the individual; after a period of time varying from months to years, the symptoms recur, and the disease becomes fatal—but a disease which shows such periods of remission that the patient returns to almost normal, certainly offers a field for hopeful investigation, with the belief that it can be stopped and the improvement made permanent.

The discovery of the *treponema pallida,* or spirochaeta pallida as it is also called by Schaudinn marks one of the most important advances of recent years. I wonder how many of the audience, outside of the physicians, know the history of the discovery which has made the question of syphilis no longer one of uncertainty to us, but one in which there is hope not only of effecting cure but of establishing prevention. An investigator in Berlin showed slides before the Berlin Medical Society which were supposed to demonstrate the cause of syphilis. At the request of the Society, these slides were looked over by Schaudinn. He disregarded the objects seen by the investigator but noted in the same slides the very organisms which we today know to be the cause of syphilis. At the same time Metchnikoff, who had succeeded in producing syphilis in monkeys had noticed this same organism in the smears of their blood, but did not recognize their significance.

Fournier and Krafft-Ebing for years had maintained that the processes of locomotor ataxia were due to syphilis. Hirschel, assistant to Krafft-Ebing, had in a measure proved this fact by inoculating paretics with syphilitic virus. They did not respond to the inoculation, and thereby proved their immunity. He was suspended by the Faculty of Vienna for this line of experimentation, although he had done no harm to the individuals. Recently the *treponema pallida* has been demonstrated in the brains of paretics by Meltzer of the Rockefeller Institute, so that there is no longer any doubt as to the cause of the disease.

Now, unfortunately, syphilis affects the nervous system very early after the infection, although this cannot be determined without an examination of the cerebro-spinal fluid, because it produces no symptoms. Many a young man affected with gonorrhœa, which he thinks is a harmless condition, finds

out in later life that he was probably infected with syphilis at the same time, and although cured of his gonorrhæa he received no treatment for the other disease, and develops syphilis of the nervous system.

It is the duty of every physician when he knows that a young man has exposed himself to infection by his manner of life, to urge him to be examined for the Wassemann reaction and, if positive, to undergo the treatment necessary for syphilis although at the time he may present no other evidence of the disease. We may not be able to stop the disease, but by recognizing its manifestations early and attempting to check its development in those individuals where there is reason to suspect its existence, we can help to prevent some of the miseries of after years.

116 West 59th Street.

Charles Giffin Pease, M. D.—I wish to emphasize the point made by Dr. Clark. It seems a great danger to attribute so many affections to that which is thought to be the one factor, disregarding other possible and known causes that may be present. I cannot accept the conclusion that all cases of arteriosclerosis where the blood test shows the presence of syphilis, are caused by syphilis, unless other known factors in the production of arteriosclerosis are not present. Arteriosclerosis has been produced in the smaller animals by subjecting them to tobacco; making them tolerant of tobacco and keeping them under the influence of the poison. Now, if a man who has been using tobacco shows the taint of syphilis, how can we say that the arteriosclerosis is the result of the syphilis?

In regard to epilepsy, Dr. Woods of Philadelphia has shown that a large majority of the cases of epilepsy are the result of tobacco poison in the parentage. If this is true, and there seems ample evidence of it, how can we say that epilepsy is the result of syphilis, if there is also a tobacco history in the family? If there is the syphilitic history and the tobacco history in the same parentage, how can we attribute a case of epilepsy to syphilis under such circumstances?

It has been shown, too, that chronic toxic congestion of the spinal cord and brain is produced by tobacco; how can we say

that this affectation is due to syphilis because there is a taint of syphilis found, if there is also a tobacco history? Women employed in tobacco factories often give birth to children who die soon after of cerebrospinal meningitis or convulsions. We must not overlook important factors by concentrating our attention upon one lesion which is said to be the factor in these conditions but may not be, as the evidence presented does not prove it to be.

101 West 72d Street.

ELECTION OF OFFICERS

The following officers were elected for the years 1913-1915:

President,

Edward L. Keyes, Jr., M.D.
109 East 34th Street

Vice-Presidents

Stephen Smith, M.D. Francis L. Stetson, Esq.
Prof. Edwin R. A. Seligman

Secretary

Henry P. de Forest, M.D.
150 West 47th Street

Treasurer

Andrew J. Gilmour, M.D.
133 East 57th Street

Executive Committee

Marshall C. Allaben, *Chairman*
Prof. Maurice A. Bigelow Rosalie S. Morton, M.D.
Raymond P. Kaighn James Pedersen, M.D.

Ex-Officio Members

The President The Treasurer The Secretary

THE ANNUAL MEETING OF THE AMERICAN FEDERATION

The annual meeting of the American Federation for Sex Hygiene was held in Buffalo, August 27th, in connection with the Fourth International Congress of School Hygiene. The vital interest that is being taken in the subject of Sex Education was shown by the presence of over three thousand people at the Educational Section.

At the business meeting held in the morning it was shown that there had been a certain duplication of effort on the part of the American Federation for Sex Hygiene and the American Vigilance Association, and in order to eliminate this duplication a consolidation of the two societies was affected.

The following officers was elected to conduct the affairs of the new organization, in addition to twenty-one directors, fourteen of which are to be elected by the American Federation for Sex Hygiene and seven by the Vigilance Society:

President—Charles W. Eliot, President Emeritus, Harvard University.

Vice-Presidents—David Starr Jordan, Chancillor, Leland Stanford University; Felix M. Warburg, New York City; Dean Walter T. Sumner, University of Chicago; William T. Foster, President of Reed College, Portland, Oregon.

Secretary—Donald R. Hooker, M.D., of John's Hopkins University.

At the afternoon session Dr. Hugh Cabot of Boston presided.

The opening paper by Dr. Thomas M. Balliet, Dean of the School of Pedagogy, New York University, discussed the theory and practice of Sex Education from the teachers' view point. Dr. Balliet did not think the time had come for sex education in the elementary schools. He laid especial emphasis upon the great importance of educating the educators so that

the teaching of sex education would be in the hands of experienced persons who could be trusted to conduct it prudently, and thus overcome the present prejudice against sex education.

The second paper, read by Dr. Charles W. Eliot, President of the Congress, glanced in retrospect over the advances made in sex education, and prophesized the further spread of such education, from whic hhe anticipated admirable results.

Dr. Hugh Cabot, President of the American Association of Genito-Urinary Surgeons, followed with a paper entitled: "Education Versus Punishment as a Remedial Agent in Curing Social Evils." The speaker insisted that education upon these subjects must be introduced into all grades of the public schools. He refused to believe that punishment was of any advantage in the improvement of morals.

The paper of President William T. Foster, of Reed College, Portland, Oregon, entitled, "A Social Emergency," (read by proxy) dealt with the problem of prostitution, and the immediate necessity for breaking up the alliance of the politician, the publican, and the prostitute.

Miss Laura B. Garrett, followed with an illustration of her methods of teaching sex hygiene to children.

The last address of the day entitled, "The Catholic Church and the Sex Problem," was given by the Rev. R. H. Tierney. The speaker dwelt upon the necessity of a moral atmosphere in all education and of its especial importance in education with reference to sex. He insisted that Christianity alone supplied the moral atmosphere required and made a stirring appeal for "God in the School."

Discussion:—of these papers was opened by Mrs. Ella Flagg Young, Superintendent of Schools, Chicago, who stated that the teaching of sex hygiene in the high schools of that city was to begin this Fall. She expressed her regret that religion could not be taught in the schools, and her doubts as to the value of teaching the reproduction in the plant and animals in the elementary schools. She said, "I do not believe that the transit is made from the reproduction of the plants and the animals in the spirit that makes strong the human soul to resist the storms and temptation of the sexual life . . .

The imagination of the children often leads them on without realizing the sin which they commit, to follow the very teaching on reproduction that has been given in the course of biology, ... There is one way to begin this work . . . . and that is by training in purity for the little child, and the child in the elementary schools."

Dr. Edward L. Keyes, Jr., President of the Society for Sanitary and Moral Prophylaxis, continued the discussion. He insisted upon the distinction between the attack upon the tempter as symbolized by the prostitute and as dwelt upon in President Foster's paper, and the protection of the innocent with which this association was more directly concerned. He mentioned the impossibility of entirely separating inspiration and instruction, and dwelt upon the importance of the former.

The topic was then thrown open for general discussion. It continued throughout the afternoon, and was resumed on the following Friday.

Miss Garrett suggested that a careful record should be kept of all questions that are asked of teachers, in order that it may be known what children want to know and at what ages. These records should be sent to the Federation as well as copies of the best books, charts, illustrations and other statistical matter, with a view to standardizing the material used by the different lecturers.

In a discussion between Dr. Cabot and Dr. Wile, the latter expressed the view that sex teaching to classes should be attempted in the High School but not in the elementary school. The important topics of the precise age at which sex education should begin, of the precise agency by which it should be conveyed to the children who do not reach the high school course, and of the importance of physical defects and irritations in exciting the sexual imagination, were fully discussed, but with no definite result.

To the proposals that resolutions embodying the opinions of the speakers be voted upon, Dr. Balliet, Dr. Snow, and Mr. Butler objected that "we are groping, we are only in the theoretical stage, and we had better beware of resolutions."

TREASURER'S REPORT FOR THE YEAR ENDING MARCH 31, 1913

Receipts:

Cash on hand April 1, 1913—		
Equitable Trust Co.....	$2,500.00	
General Fund, Fifth Ave. Bank	1,519.80	
Lecture Fund, Fifth Ave. Bank	1.71	
Interest on Deposit Equitable Trust Company April 1, 1913..	151.24	
Membership dues	2,078.20	
Donation to General Fund.....	65.15	
Donation to Lecture Fund.....	2,867.00	
Donation for Publication Yiddish Edition Pamphlet No. 6.....	250.00	
Sale of Literature.....	1,138.14	
Sale of "Social Diseases".....	176.83	
		$10,748.07

Disbursements:

Office Supplies, postage, telephone, moving, etc.	$790.80	
Rent of office, 105 West 40th St.	500.00	
Rent of hall for meetings.....	120.00	
Salaries	2,086.67	
Stationery	546.65	
Printing	1,363.81	
Lecture Expenses	1,083.23	
Yiddish Edition to date.....	150.00	
	$6,641.06	

Balance on Hand:

Equitable Trust Co.....	$1,900.00	
Interest on same to April 1, 1913	151.21	
On Deposit Fifth Ave. Bank		
General Fund	170.29	
Lecture Fund	1,785.48	
Yiddish Fund	100.00	
	$4,106.98	$10,748.07

ANDREW J. GILMOUR, M.D.,
Treasurer.

TO OUR MEMBERS

This intense and wide spread interest in sex education is putting a heavy burden upon this Society.

From many directions and sources we are called upon to give advice, furnish lecturers and literature and to serve the movement as a steadying and conserving force.

We are doing our best to meet the demands upon our limited facilities that crowd in upon us from parents, teachers, ministers, social workers, employers, editors and organizations, not to speak of the many special inquiries that cannot be lightly treated.

There is no endowment fund to draw on and no other source of income aside from membership fees and the sale of publications. Necessarily the latter must be sold practically at cost to insure their widest circulation.

Our hope is in a greatly increased membership of the sustaining ($5.00) and contributing ($10.00) classes. As a result of a letter sent to our active ($2.00) members last April a number changed to one of the other classes and a few who were in the sustaining ranks doubled their fee and became contributors. We trust that *many* more will do this.

If you believe in the work that we are doing and if you have not already acted on this suggestion why not step up into a higher class of membership and send a check *now*. We face an exceptional opportunity for increased usefulness in a field of vital importance to humanity.

Will you help us to meet the need?

REED COLLEGE COURSE IN SEXUAL HYGIENE AND MORALS

William T. Foster, Ph.D., LL.D.

President, Pacific Coast Federation for Sex Hygiene.
Vice-President, American Federation for Sex Hygiene.

In February of 1913 Reed College, of Portland, Oregon, opened the first public course of instruction in Sexual Hygiene and Morals to be given in the West. To explain the origin and purpose of the course it is necessary to tell something about the work of the Oregon Social Hygiene society.

This Society was organized two years ago. Its dominant purpose has been public education. It has published twenty bulletins dealing with various phases of sex education. Three hundred and ninety-six thousand circulars have been distributed either at meetings or in answer to definite requests. The Society publishes a monthly bulletin of progress which is sent to twenty-five hundred persons. An Advisory Department, maintained with central offices, offers free consultation with a physician employed by the Society. Last year nine hundred seventy-four men called at the office for aid and four hundred seventy-three applied for help by letter.

An aggressive campaign has been conducted against the criminal practices of quack doctors. The majority of them have been driven out of business and their advertising has been virtually eliminated from the press of Oregon. Exhibits of the Society graphically describing the Enemy, Allies of the Enemy, and Sex Education have been set up in various parts of the state and have been carried about in connection with a traveling school. These exhibits have been examined by thirty-five thousand persons.

For purposes of public education by means of addresses, parents' meetings have been held, meetings for fathers and

sons, for mothers and daughters, noon meetings for business men, meetings for the employees of one hundred and thirty different commercial houses, meetings for nineteen labor unions, meetings on the wharves, in lumber camps, in social centers, in moving picture houses, at state fairs, at schools and colleges, in short, wherever a group of people could be found needing help. Approximately six hundred meetings have been held under the guidance of the Oregon Society.

The Executive Committee of twenty-one, including doctors, lawyers, teachers and business men, have met every week. Three secretaries, one stenographer, and one office boy are employed on full time in addition to the attendants at exhibits and other additional office assistants needed from time to time. For the support of the work members of the Society contribute about six thousand dollars a year and the state appropriates ten thousand dollars a year.

From this brief summary of certain phases of the work of the Oregon Social Hygiene Society it appears that a large proportion of the citizens of Oregon have been aroused to the seriousness of the present social emergency. One of the results has been a persistent call for speakers and a rapidly growing demand from schools for competent teachers of sexual hygiene and morals. The needs are moral as well as scientific.

The many dangers which beset the teaching of social hygiene and morals led the Society to prescribe in some detail the topics which might be discussed at its meetings and the information it was willing to vouch for. Specimen parents' meetings were held by the Executive Committee and those seeking the endorsement of the Society as speakers were given instructions. The Executive Committee of twenty-one sat as a board of censorship on all proposed lectures. Everything going before the public under the name of the Society had to meet virtually unanimous approval.

All this was good as far as it went but it became evident that there was need for more systematic and sustained instruction. Accordingly Reed College, with the aid of the Society, planned as one of its regular series of extension courses, a course in Sexual Hygiene and Morals.

This course of lectures and study was planned for parents and teachers in secular and sabbath schools, for ministers, for librarians, for playground directors, for Christian Association secretaries and others engaged in social service. It was intended for all persons who had a specific need of more definite, systematic and comprehensive study than could be provided through an occasional lecture and pamphlet. One hundred and twelve persons, about half of whom were men and half women, registered for the course, paid the fee of two dollars and attended regularly. One hundred other persons attended some of the lectures.

The introductory lecture aimed only to outline comprehensively and in right relations the various conditions that constitute a Social Emergency. Each of the following lectures took up in detail one aspect of the problem and advanced definite methods of procedure. The attempt was made to assign each topic to an expert in that particular field. The twelve lecturers in the course collaborated in the preparation of the Syllabus so as to avoid repetition, omissions, errors, and confusion.

A forty page syllabus of the course was published and sent to forty-five hundred addresses. The demands for copies of this syllabus were so far in excess of the supply that Reed College undertook the publication of the twelve lectures with bibliography and other guidance to study. The book, under the title of "The Social Emergency," edited by the President of Reed College, is now being published by the Houghton Mifflin Company.

The list of speakers and subjects follows:

1. A Social Emergency: General Survey of the Present Need for Sex Education, William Trufant Foster, Ph.D.
2. Physiological Aspects, William House, M.D.
3. Medical Aspects, Andrew C. Smith, M.D.
4. Economic Aspects, Arthur Evans Wood, A.B., B.D.
5. Recreational Aspects, Lebert Howard Weir, A.B.
6. Legal Aspects, Calvin S. White, M.D.
7. Administrative Aspects, L. R. Alderman.
8. The Pedagogy of Sex Education, Edward Octavius Sisson, Ph.D.

9. Teaching Aspects: Education of Girls, Bertha Stuart, A.B., M.D.
10. Teaching Aspects: The Education of Children, William Greenleaf Eliot, A.B., B.D.
11. Teaching Aspects: The Education of Adolescent Boys, Harry H. Moore.
12. Moral and Religious Aspects, Norman Frank Coleman, A.M.

This course accomplished all that was intended for it. It was a greater success than the College or the Social Hygiene Society hoped for. It was good as far as it went. The Society now has before it, however, as one of its most important and perplexing problems, the necessity for the more extensive and thorough preparation of those who are to take up the teaching of this subject in connection with public schools. It is already in active cooperation in this matter with university and college presidents and school superintendents throughout the state, but in this as in all its work, it is proceeding with caution and with every effort not to move more rapidly than the combined wisdom of its members can sanction.

SEX EDUCATION AT NEW YORK UNIVERSITY

New York University announces a course of lectures on sex education for the coming year.

It will be given along with the other courses in education in the School of Pedagogy; and the lecturers are: Edward L. Keyes, Jr., M.D., Professor of Urology in the Cornell Medical College; Rosalie Slaughter Morton, M.D., Chairman of the Public Health Education Committee of the Medical Society of the County of New York; Mr. George W. Hunter, Head of the Department of Biology in the DeWitt Clinton High School, New York; Frank N. Seerley, M.D., Professor of Physiology in the Y. M. C. A. College, Springfield, Mass., and Dean Thomas M. Balliet, Ph.D., of the School of Pedagogy.

Financial provision for the course has been made by the American Federation for Sex Hygiene and it will therefore be offered free to teachers. Dean Balliet explains in a special circular that the course will deal chiefly with the matter and only in a subordinate way with the method of such instruction, the object being to give teachers the facts and truths which they must know to give such instruction without making serious mistakes. A second course to be given a year hence will be devoted largely to method. The announcement states that the course will deal with the ethical, biological, physiological, hygiene and sociological phases of the subject.

The lectures will be given at the University Building, Washington Square, every other Saturday at 3:15, beginning Saturday, October 18th.

SEX EDUCATION AT TEACHERS' COLLEGE, COLUMBIA UNIVERSITY

For more than ten years the Department of Biology in Teachers' College has offered in certain courses of applied Biology a series of illustrated lectures on the physiological and embryological aspects of reproduction. During the past three years these special lectures have been open to all students who do not elect the regular courses in biology. This presentation of the biological facts that are fundamental for sex education has proved helpful and will be continued as part of the regular courses in biology. However, the time has come when teachers need a better understanding of sex education than can be included logically in courses of biology or hygiene. Especially is a more complete course on sex education needed in a school of education like Teacher's College, whose students are nearly all graduates of normal schools and colleges, and have had experience in teaching. Recognizing such a need of more attention to sex education, the authorities of Teachers' College last year decided to offer a summer course on sex education under the direction of Professor Maurice A. Bigelow and Miss Caroline I. Stackpole. Accepting the larger view that sex education is more than physiology, biology, nature-study and hygiene, the instructors planned the course of thirty lectures and their corelated readings so as to touch all phases of education which gives any definite promise of helping solve the sexual problems of our times. The class of eighty students consisted of mature educators, many of them school administrators and science teachers. One third of the class consisted of men. Many men and women in the class were interested because they were parents as well as educators. Problems of sex education were discussed as frankly as at the meetings of the Society of Sanitary and Moral Prophylaxis, and the attitude of the class was uniformly serious and scientific. Very many of the students have reported that as a result of their studies of sex education, they will take an active part in the movement in their own schools and communities.

An outline of the first five lectures was presented to over seven hundred students of other departments as a lecture entitled "A Survey of the Sex Education Movement."

The results of this experiment in giving a special course on sex education to advanced students have been so satisfactory that such a course will probably be offered next summer (1914), and it is planned to make it a regular course for the college year of 1914-15.

The Society of Sanitary and Moral Prophylaxis

EXTRACT FROM THE CONSTITUTION OF THE SOCIETY

The object of this Society is to limit the spread of diseases which have their origin in the Social Evil. It proposes to study every means, sanitary, educational, moral and legislative, which promises to be most effective for this purpose.

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All members receive free of charge the pamphlets published by the Society.

Applications for membership should be sent to the Secretary at the office of the Society, 105 West 40th Street, New York City.

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Annex

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